

A
DISCOURSE
CONCERNING THE
SOUL of MAN.

A S A L S O,

The Opinion of several Divines thereanent, and whether the Difference betwixt common and saving Grace is in the Kind or Degree, with Mr. Owen's Opinion of our Saviour's Hypostatical Union, and the Cause of printing it, and a Description of Sin, and its opposite Grace in the Regenerate, &c.

A N D L I K E W I S E

The Author's Opinion of the *Oath of Abjuration*, and the Jurants and Nonjurants thereof, and of the Hill-Men and their Teachers; with a Description of *Presbyterian* and *Episcopal Government*, and the *Solemn League and Covenant* relative thereto, and his Thoughts of the Union, and Efficacy thereof: With some other Observations concerning the present State of the Church and Nation. And also, What was before being *ex omni aliquid & ex toto nihil mali nisi malis*.

The Pamphlet is worth a Crown. But I desired the Bookseller to take but a Shilling from the common People, that every Country-Man may purchase one of them, (at a small Rate) for whom they were principally designed; the Author being obliged to make up the Printer's Loss if any be. The Style and Doctrine being suited to the meanest Capacity, (it being easier to descend than ascend,) and yet the most Learned may be edified by it: For all which I will answer any that will speak against it.

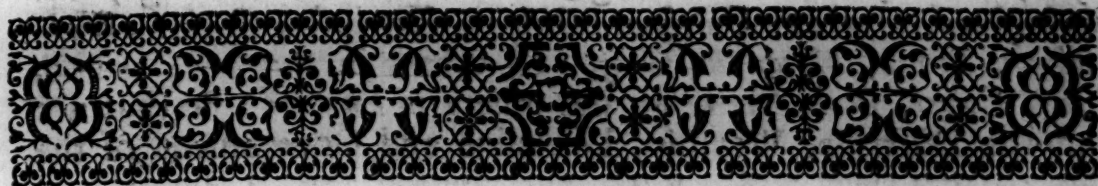
A N D L A S T L Y,

There is an Account of some Points of Doctrine preached by two Ministers, where a certain Gentleman there (being an Auditor) differed from them, as unsound and heterodox, and accordingly questioned them thereupon, who gave him no Satisfaction, but Reflections; which occasioned him to write down all that passed betwixt them, and expose it to the View of the World, to see whether the Teacher or taught were most Orthodox.

C I B O F C A B B G O F E L A

*Turpe est doctori cum culpa redarguit ipsum,
Nobilis est ira Leonis
Parcere subjectis & debellare superbos.*

Edinburgh printed for the Author, and sold by William Brown Bookseller at his Shop a little above the Cross. 1719. (Price Twelve Pence)



A

D I S C O U R S E

Concerning the SOUL of MAN, &c.

R E A D E R,

WHETHER thou be courteous or critical, learned or unlearned, it is all one to me ; only I wish thou may have as much Knowledge as to distinguish betwixt Truth and Error when it occurreth, so as not to live implicitly upon the Opinion of either Minister or Magistrate ; but like the *Bereans*, to compare the Doctrine with the Word, and exerce a Judgment of Discretion thereanent, which is a Privilege our Protestant Church, alloweth to all her Members, and which the Popish Church denieth to theirs, which is enough to make their Doctrine suspect, when they will not allow it to be tried by the clear Light of Scripture. I would not have thought, that there would have been any Necessity or Occasion, for any Person in this Age of the Church, to have appeared for any Point of Truth, which had not been asserted and declared in the very preceeding Age ; to wit, from the 1638, to 1660, wherein so much Light abounded, that never a Church (since the Beginning of the World) had more, nor were there ever a Sett of more learned, pious, and zealous Church-Men, than were in that Time ; nor was there any material Point of Truth left undecided, either by the *Confession of Faith and Catechisms*,

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chisms, or the particular Writings of the Teachers of that Age, *viz.* *Rutherford, Durham, Gillespies, Dickson, Hutcheson, Guthrie, Wedderburn, Brown, Macquair, Gray*, and others in *Scotland*; as also, *Owen, Flavel, Pool, Fleeming*, and others in *England*: So that not only the Doctrine, Worship, Discipline and Government of the Church, was cleared, vindicated and asserted, and all Heresy, and Error suppressed and exploded, (which did then abound in *Cromwell's* Time and Army) but all other Points of Truth, either relative to Magistrate or People, and the reciprocal Duties to each other, both in Church and State, were clearly and fully declared. And yet there is a new Opinion risen up, (even among Teachers themselves) concerning the *Soul of Man*, which I think most erroneous and ridiculous; but because it will be insisted on in the following Treatise, I shall not trouble you with it here. *Reader*, Albeit the Method and Order of this Pamphlet be not so correct as might be wished, and although there may be seeming Toutologies in it, yet thou must excuse it, providing thou find nothing in it but Truth, which is the Thing principally designed: And therefore let it be compared to a Minister's Text, which he as often repeats as his Doctrine calls him to it, without thinking Coincidence, or Reduplication any Fault: And I am of Opinion, that it may cost thee as frequent perusal, of what is here insert, (or ever thou be sufficiently capable, either to condemn it, or commend it,) as any Repetitions thou shall find in it, *sed decies repetita placebit.*) The Discourse runs of the above Debate betwixt the Gentleman and two Ministers, and I believe the Account be very impartial. There are several Degressions from the principal Subject it self, which yet will be found very necessary and suitable to the Design, *viz.* the confuting of Error, and clearing of the Truth; together with the Edification of the Reader, or Infirmation both as to Matter of Fact and Truth: And although it be not so Methodical nor Succinct, as might have been, (upon a little more Pains) yet it may be worth all the Time and Money bestowed upon it, many Years hence, and in the mean time, either convince or confirm
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the Reader as to what is contained in it. And here I shall trouble you no more but go on to the Point.

I Shall begin with some Expressions the said Minister had in the Pulpit, which the said Gentleman thought not sound Divinity.

First, As he was discoursing about Things which were mutual betwixt God and his People, *viz.* a mutual Covenant, a mutual Promise, a mutual Obligation, and a mutual Propriety, at last he said there was a mutual Conveniency; which that Auditor thought not a pertinent or suitable Expression.

2dly, Another time he said, *That the Covenant with the Gibeonites was but circumstantially unlawful*, whereas that Auditor asserted that it was essentially sinful, they being a Part of the *Hivites*, which were one of the seven Nations, whom the Children of *Israel* had an express and positive Command to destroy, and were particularly forbidden to make any Covenant with them, or shew them Mercy, according to *Deut. vii. 1, 2.* *When the Lord thy God shall bring thee into the Land whither thou goes to possess it, and hath cast out many Nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven Nations, greater and mightier than thou: And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, thou shalt make no Covenant with them, nor shew mercy unto them.* Notwithstanding he constantly affirmed, that he had read it in Scripture, that it was lawful for the Children of *Israel* to save these Nations alive, if so be they made an Answer of Peace unto them, and opened the Gates of their Cities to them, then they were to be but Tributaries. I answered, That was but as to the Cities of the People that were far off, but not of the Cities of these forenamed Nations which were to be the Inheritance of the Children of *Israel*, and cited *Deut. xx. 15, 16, 17.* *Thus shalt thou do unto all the Cities which are very far off from thee, which are not of the Cities of these Nations, but of the Cities of these People which the Lord thy God does give thee for an Inheritance, thou shalt*
save

leave alive nothing that breatheth ; but shalt utterly destroy them, namely, the Hittites, the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee. Notwithstanding he still asserted that he had read it otherwise.

3dly, As he was Lecturing on *Cant. III.* And as he came to speak upon the 6 ver. viz. *Who is this that cometh out of the wilderness like Pillars of Smoak, perfumed with Myrrhe and Frankinsence, with all Powders of the Merchants ;* he called that the Church, and commented upon it accordingly ; and an young Man (who preached after him) had his Prayer accordingly, homologating that Mistake all along, and when I came to convince them of their Error, by telling them it was Christ that was meant there, (as both the following Verse, and the whole Contents of that Chap. do testify.) They said that Mr, Pool was of their Opinion, I answered, That, that was not good, tho' an Assembly of Divines were of that Opinion, except it were agreeable to Scripture. He said, That perhaps the Contents were wrong printed, which I thought an weak and mean off-come ; and I say, if he had had the Rules of Grammer in his Head, it would have detected his Error : For, *relativum convenit cum antecedente in genere, numero, & persona* : For certainly the 7 v. viz, *Behold, his Bed, which is Solomon's,* is the Relative of the antecedent. 6 v. viz. *Who is this that cometh out of the Wilderness ;* and therefore must agree in the *Masculine gener,* which could not be, if it had been the Church there spoken of : Neither is the Church (for ordinar and in her militant State,) described in such a glorious and independent Condition ? For *Cant. 8. and 5.* It is said of her, *who is this that cometh up from the wilderness leaning upon her beloved ?* And because the Printer frequently, in the Margin of some Bibles, citeth the one Scripture where he setteth down the other, it causeth many People to err by Inadvertancy, thinking it to be one and the same Person ; but it is certainly otherwise, the one being Christ, and the other the Church : There are four or five others Errors in Scripture,

ture, either through the fault of the Printer or Translator; the first is in the *Romans*, the 7th. Chap. and 6 Verse, But now we are delivered from the Law, that being dead wherein we were held, whereas it should be, we being dead to that wherein we were held: For it's certain the Law is not dead, tho' we be dead thereto through the Body of Christ. Another Mistake is in the 12th of *Heb.* 18 Verse, For we are not come unto the Mount that might be touched; whereas it should be, for we are not come unto the Mount that might not be touched, as the rest of the Doctrine following thereupon clearly proveth. Another Mistake is (I think in the Translator, *Revelation* the 7 Chap. the end of the 6 Verse, where *Manesseh* is put for *Dan*, and my Reason is, that until once God separated the Tribe of *Levi* for the Service of the Tabernacle and Sanctuary, there was none of the Sons of *Joseph* named amongst the twelve Tribes of *Israel*; but when *Levi* was thus called out, *Joseph* was also no more (ordinarily) named; but instead of them, was *Ephraim* and *Manesseh* brought in, and altho' *Pool* doubts not but the Translation is right, and imputeth the Cause thereof to *Dan's* Sin, because *Jeroboam's* Calves were set up at *Dan* and *Bethel*. But I humbly presume to differ from him, not thinking that the Sin of that Tribe was greater than the Sin of the rest of the ten Tribes who revolted from the House of *David*: Moreover, we read of greater Sins of other Tribes, than what can be imputed to the Tribe of *Dan*, particularly the Rebellion of *Corah*, *Dathan*, and *Ahiram*, and *On*, being the Sons of *Levi* and *Reuben*, yet even that great Sin of theirs, did not unchurch or untribe the rest of their Brethren, they only perished in their own personal and particular Transgression: As also, *Jacob* says of his Son *Dan*, that he shall Judge his People as one of the Tribes of *Israel*, And likewise, *Dan* was one of the four Chiftians when the Children of *Israel* were divided into four Battallions, and had the command of the Reard-guard: But there is nothing more ordinar, nor for some Divines to give a Reason, for their own Doctrine, broached by themselves, which yet has no warrant in

Scripture

Scripture therefore : Another Omission (I think in the Printer) is, *Deut. xxxiii. 6. Let Reuben live and not die, and let not his Men be few ;* whereas it should be, *and let not Simeons Men be few :* For should any Person imagine that *Moses* would omit a Tribe when he is going to blis the twelve Tribes of *Israel*, and I am perswaded, that the mending of these Errata would contribute more, to the solid consistancy of one part of Scripture with another, nor this loose lying Differances ; but this is a little Degression.

4^{thly}. As he was Lecturing on *Judges* the 6 Ch. and 11 v. Where the Angel came to *Gideon*. He said, that *Gideon* was thinking upon the delivering of *Israel* at the time when the Angel came to him, which was certainly but a Notion of his own Head, and groundless, being expresly contrare to Scripture, for its said, that he was *threshing Wheat by the Wine-Press to hid it from the Midianites ;* as also, the Scripture is clear how oft he doubted the Angels word, when he first sought a sign of the Fleeces being wet, and it dry upon the Earth, and next of the Fleeces being dry and the Earth wet : As also, his going down with *Phurah* his Servant unto the host of the *Midianites*, where he heard the Man tell his Dream anent the *Cake of Barley Bread*. Moreover, Mr. *Wedderburn* in his 40 cap. upon the *Covenant of Grace*, instanteth him, and the Men of *Israel*, where he is shewing what difficulty Faith hath to keep its Feet, when a contradicting Providence seemeth to be against the Word of Promise, although spoken by an Angel.

5^{thly}. He ordinarily used this Term in Prayer, calling the *Perfections of God moral Perfections*, which the said Auditor thought not so proper nor suitable to be applied to the divine Nature, looking rather like the Work and Power of the Holy-Ghost, perfecting Grace in a Saint, Angel, or the humane Nature of Christ; which he was against, saying it was most proper, and but ignorance in any Person to think otherwise. Mr. *Owen* hath a pertinent and distinct Expression relative to this, where he asserteth, That to think that God his being Gracious and Merciful, is the same with

with his pardoning of Sinners; is to confound the essential Properties of God's Nature with the free Acts of his Will: From which Mr. *Simpson's* Divinity is very ill connected, when he asserts from the gracious and merciful Nature of God, that he actually saveth all Infants, both of Heathens and of the visible Church, and that the Number of the Elect is greater than the Number of the Reprobate, which is expressly contrair to the Word, *many are called but few are chosen*; and that he is of Opinion, that there is a World in the Moon, is more like a lunatick Head, than a sound Divine; but it seems he is like the *Camelion*, who can turn it self to any Shape or Collour it pleaseth when attacked. Mr. *Owen* addeth, that lawful or unlawful are Terms, that can with no tolerable Sense be used concerning any Properties of God, all which are Natural and Necessary to his Being, as Goodness and Mercy, and the like, for controulable and uncontroulable, respect Actions and Operations, and not Beings and Natures; so that Moral Perfections being Qualitties in the Action, are only applicative to a Creature as aforesaid.

6ly. As he was Lecturing upon the 7 chap. *Luke*, 40 v. and downward, he insisted a long time upon *Mary*, her being a great and notorious Sinner, and that there was few greater ever upon Earth, comparing her to *Mannasseh*, but with all she was a great Penitent, and proved it by this, that she took a revange of her self, by imploying her Eyes and her Hair, (by which she had allured Men to Sin, by exposing them out at the Windows to those that went by,) and therefore she did debase them, the one, viz. her Eyes, by washing Christs Feet with her Tears, and the other by wiping of them, viz. with her Hair, an Expression that I never heard the like of it, neither in the Pulpit nor out of it; I must declare, that that Expression put me all in a Confusion. He said also, that some thought her to be *Mary Magdalen*, and when I told him that I admired he was not better seen in the Scripture, for *John* 11 chap. 2 v. (*It was that Mary which anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother La-*

zarus was sick,) doth plainly tell who it was. He answered, might there not be another *Mary* who did the same. All which I thought most unaccountable, and although I told him of all these Mistakes, (not to give them a worse Epethite,) wherein I designed nothing (God knoweth) but Friendship, and the Persons good, and by which he might be reclaimed from such Inadvertancy in his Expressions when in the Pulpit, and for which I expected hearty Thanks, having two of his own best Friends Witnesses to our communing. But behold the very contrary fell out, for the very next Lord's-Day, having his Text in the 71, *Psal.* 16, v. and speaking upon the Lord's Righteousness, said, that there were some, (meaning my self,) that had some light floting in their Head, and were proud, ridged, and censorious Persons, and had no love thereto in their heart; and therefore could not pretend to an Interest in the Lord's Righteousness, with such a malicious, passionate Countenance, as was scandalous to see in a Pulpit: Some Days after that, he studied a Sermon when he knew I was to be at the Church, wherein he reiterated and justified all these Points which I had questioned him for before, by asserting that it was *Mary Magdalen* that was meant there, and it was the Church that was spoken of in *Cant.* III. 6. and that he had read the best Authors and Divines for it, and that moral Perfections was very pertinent to say unto God, and that none would question it, but such as were indued either with Ignorance or Prejudice, and justified his half blasphemous Doctrine anent *Mary* her, abasing her self, with the Application of her Tears and Hair towards our Saviours Feet: Which yet was not only a Duty but a Dignity, which the greatest Empress that ever was in the World would have commended and envyed her for, and which the Holy Ghost signalizeth her for; and our Saviour sayeth, *That wherever the Gospel should be preached, that which she had done should be spoken of for a Memorial of her throughout the whole World,* Mark xiv, chap. 9 v. and in the 6. v. he calleth it a good Work that she had wrought on him, yet all these reiterated Errors he belshed out with such Venom and

and Passion, that a Dragoon having taken too much of Brandy and strong Ale to his Morning, would not have exceeded the Redness and Fury of his Countenance, to the Observation of the whole Church, thinking (by his insolent, obstinate Ignorance) to make his Traditions to pass for the Doctrine of the Holy Scriptures. Upon all which, I wrote to him my Opinion of his Carriage, and instead of a Conviction or Remorse thereanent, his Return was many Degrees worse than before, being full of ridiculous absurd Presumptions, Reflections, and ignorant, insolent, unchristian, impertinent, false, malicious, unmannerly Expressions, which if I had to show, it might bring him under a Church Censure, else his Brethren would be very partial, considering how first and last his Demeanour was unsuitable to the Character of a Minister, neither do I judge myself in all this to be an Accuser of the Brethren, seeing all I design is to reach a blow to him whose Head looketh awray, that he may look streight forward, and not err from the written Rule, which was *Paul's* carriage to *Peter* when he Judaised : And if ever this Church had need of a Super-intendency, it is at this very Time, when the Teachers or Watchmen thereof have and do assume, such a independent and absolute Disposall of themselves and their Doctrine, that they think themselves above Censure as to the discharge of any part of their Ministry. I desire not to make particular Condescendencies upon particular Persons, and their particular Faults or Failings, (being Ministers of the Gospel, whose Infirmities, *Constantine* said, *he would cover with his Royal Robes*, and that Emperors Zeal was blinded by too much Charity towards them, for *Mr. Baxter* sayeth, (speaking of the hazard of blind Zeal and overdoing in the Church,) That he, (when Satan could not make him a Persecutor of the Ministry, did tempt him to raise them in worldly Glory to the very Stars, and make them Lords of *Rome*, and possess them with Princely Dignities and Revenues, and thereby Satan got more Advantage by the Emperor *Constantine's* over honouring them, and making them over rich, (by which Pride and Luxury arose in that Church,) than

he could have gotten by persecuting and despising them. Mr. Baxter says also, That when the Serpent could not get the World to despise the poor Fisher-Men that published the Gospel, (the Devil being judged, and the World convinced by the Power of the Holy-Ghost, the Agent, Advocate, and Vicar of Christ upon Earth,) he would then be forwardest to honour and promote them: When the Devil hath no otherway left to destroy Religion and Godliness, he will pretend to be Religious and Godly himself, and then he is always over Religious and over Godly in his Materials, all overdoing in God's Work is undoing. The Devil got more by his Gown in a Day through the Corruptions and Divisions in the Church, than he could get by the Sword of Persecution in 300 Years; and got a Verdict at the Council of Nice against the Perfection and Sufficiency of the Scriptures, so as there was need of a Judge to determine Fundamentals *quoad nos*, as to Points necessary for Salvation, so as it was taken from the Spirit and lodg'd in the Flesh.

But as to our Divines in general, I wish each of them were edifying to their Hearers, altho' I did not partake of it all at Times, and undoubtedly a Person's Doctrine may be edifying to one Congregation or Person, when they will not be so to another; and the wise Providence of God is very observable in that, there being nothing more desireable, nor a Sympathy betwixt the Gifts and Qualifications of the Teacher, and the Capacity of the taught: And this, I suppose, to be the great Cause and Design of Transports, even the Church its general Edification, which should be preferred to all other Things either as to Minister or People: And for a Minister to keep a Form of the Exercise and Administration of his Office, without a suitable Search unto, and finding of the Efficacy thereof in the Hearts and Lives of his Hearers, to their Progress in Christianity, is but like an unfaithful Physician or Chirurgeon, who smooths over the Disease or Sore, by seeming to heal it, when it is never cured. And there can be nothing in it, but Formality instead of Fervency; and a general Course of Divinity, without particular Application thereof to the respective
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and personal Cases of his Hearers; I fear there may be too much of this in Fashion at this Day: And because I said I would not be particular as to any Person as to their Deficiency in the Discharge of their Ministerial Function, I shall only ask two or three Questions, and let the Reader judge what is right concern in it. 1. What if a Pastor should have People within his Charge who by their Possessions were liable to pay him Teinds, and yet was so unacquainted with their being there, that he exacted these Teinds from the Possessors of other Lands, who were not liable for them, and that for several Years together? Will you say, That that Pastor had sufficiently catechized and visited that Part of his Charge? 2. What if a Pastor have Persons in his Congregation, so ignorant, as not to be allowed to present their own Children to Baptism, whether is it the Minister's Negligence, or the Persons invincible Incapacity of being taught; Men would in Charity think, that less than one Days Pains would have overcome it? 3. And what if a Minister should lock up his Garners in Time of Dearth and Scarcity, and industriously send away his Man with the Key, and when the Poor came to ask Alms, tell them his Man was away with the Key; and when they asked Money instead thereof, he said, that Meal was better; but behold they went away without either? 4. And what if a Minister came to a Place where one of his Congregation had been long Prisoner, and yet came not to make him a Visit, altho' he came there two several times? would not one think that he looked rather like an Ambassodor of the King of *Moroco's*, than of Jesus Christ, for his unkindly, unneighbourly, unmannerly, uncharitable, ungentlemanly, unchristian, and ungrate Carriage; the Reverse whereof the said Prisoner had been to him. 5. And what if a Pastor of a Congregation taking a Farme in his his own Hand, did (for ordinary) so attend upon it, that it was near Twelve of the Clock in the *Saturday's* Night before he had fully done therewith; so as thro' his great and daily Fatigue, it was past Twelve of the Clock on the Lord's Day before he was able to wait upon his Charge, and thereby the Congregation were necessitate

cessitate to go home under Cloud of Night, altho' they had come to the Ordinances early enough in the Morning; and yet that same Pastor was seen to have on his Boots on the *Monday* Morning thereafter, before the Sun, in order to go to attend his Farme? One would think that all this was minding their own Things more than the Things of Jesus Christ; yea, albeit he had done it to please his Wife.

6thly, What if an ordained Minister who hath 100 *lib.* yearly, mortified for Communion Elements (whereof he was the Collector) and for twenty Years Time did not administer the Sacrament of the Lord's Supper, but twice, which so offended his Congregation, that they pursued him therefore, before the Lords of Session, and obliged him to repeat to them 2000 *lib. Scots.* As also it is ordinar for that same Person to borrow Servants Fees from them, upon his Word, without Interest, and set it out upon Bond for Annualrent to himself; and is so scurvy and mean, as not to allow Candle in his House for the Worship of God therein, but lighteth Straw in the Time of Reading and Singing, nor keeps he a Precenter in the Church; neither can he officiate to himself, but imployes Strangers, or any Person he accidentally finds. I could add much more of Sordidness imputed to that Person, but I forbear. 7thly, What Kind of new Patronage is this creeping into the Church of *Scotland*, that when a Minister becometh old, and incapable to officiate, he and his Wife, (at their own Hand) will bring in a Man upon the Congregation without a sufficient Testificate, and Consent of the said People; and if it fall out so, that they do not please him, upon sufficient Grounds therefore, why should they not be allowed as absolute Freedom to call any other whom they please, (without the Consent of the present Minister) as they had when they first called himself? And as to the Division of the Stipend, it should be managed in Equity and Righteousness, *viz.* If the old Pastor be but poor, and a numerous Family, he should have the greater Allowance during his Lifetime, at least the half of the Stipend, if not more; but if he be rich, and

has little or no Family, the less should do his Turn. 8thly By what Authority of Scripture can a Minister once ordained to a particular Congregation, demit his Office either with, or without the Consent of his Brethren, when he is not transported to another Congregation; but positively deserts the Ministry, and takes another Employment for his Way of Living; that is, like a putting Hand to the Plough, and looking back, which unfitteth for the Kingdom of Heaven.

9thly, What if a Person indued with an extraordinary Capacity for precenting, (both by his Voice and Ear) and yet his Ambition is such, that he aspires to the Ministry, and is successful therein, by obtaining the Charge of a Congregation, altho' his Gifts and Qualifications never increased after his Ordination, and were thought but very ordinary at the Time, and still continued so, that a certain great Man in his Parish (who was his ordinary Hearer) at last deserted him altogether, and went to another Church, as did some of the Gentry; and when they asked a Reason at that Nobleman why he did so, answered, That when he came to Church, he heard him ordinarily read a Chapter or Psalm twice over, and stuck it in the second reading, by which he had no Edification, and therefore went to another Church; his Gifts being like a Woman brought to Bed of a Child, which she is obliged to nurse, but hath nothing but a dreg of Milk which never increaseth, and therefore is necessitate to dispose of the Child otherwise: Whether had it not been as good Service to the Church, if that Person had not sought after the Ministry, but continued in the Exercise of Precenting, where he would have greatly dignified the Ordinances, by singing Base in Alt, where his most excellent and sweet Voice would have been heard above all the rest? Neither would he have been thought guilty of letting his Talent rust in a Napkin, altho' he had never advanced further?

10thly, What if a Minister dwelling in a Place where (in the ill and dear Years) all the Viſual in the Parish was frosted, and a certain

a certain Heretor offered him his Teinds out of the best of the Fruits that grew upon that Ground that was liable therefore, but the said Pastor absolutely refused the same, and pursued the Gentleman at the Law, to make his Teinds as sufficient as in other Years, which so disoblighd that Gentleman (who was of both good Quality and Fortune) that he deserted his Church, and never heard him after that, even to the Day of his Death. *Queritur*, Whether or not (in Conscience, Equity, and-Reason) it was that Pastore's Duty to have sympathized with his Congregation, in that publick Calamity, and been a Fellow-Sufferer with them, when the Hand of Providence was so signally heavy upon the whole Country; and it's not to be doubted, but that which the Laird offered in Satisfaction of the said Minister his Teinds, would have been as good Pennyworths to him, as might have sufficiently satisfied in the Time; and for his Strictness, (which was certainly an Occasion of much Offence) he was visited with a Dispensation of Providence from God thereafter, heavier than all the Teinds came to; for his only Son in Law went to the Rebellion, where he was in Hazard both to have lost Life and Fortune: If there had not been a greater Regard to filthy Lucre nor the Exercise of a ready Mind for preaching the Gospel, such a Thing had not occurred (the Gentleman being amongst the most discreet and generous Men in the Nation.

11thly, What if a Minister have the Charge of two Churches, and yet be thought unfit for the Discharge of the Duties that one of them would require, because of an everlasting Drought that he is continually troubled with, and which renders his Circumstances so unfavourable, by Reason of legal and personal Diligence he continually lies under, that it is very uncertain to his Congregations, how long they may enjoy the Exercise of his Ministry, which some time a Day would have been thought a Scandal in the Church of Scotland.

12thly, What if a Minister have a Brother that offers a Tailzie of his Estate to him and his Son, whereas the same Person hath
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Male Grand-children of his own, who certainly hath a better Right, (both in the Sight of God and Man ; (being a nearer Relation) Whether or not is it lawful to that Grand-Parent to do so to the Prejudice of the righteous and lawful Heirs ; or is it lawful for that same Minister to accept of such a Tailzie or Right ; or will ye conclude it lawful because of the Will and Consent of the Party in whose Power it is to make such an unnatural Conveyance ; I firmly assert the Negative, and that no Person hath Power to alienate an Interest or Property from these, who (*jure sanguinis*) have both God's Right and Man's Right to succeed thereto ; which I prove from *Numb.* xxvii. concerning the Daughters of *Zelophehad*, from the 1. to the 12 *verse*. and therefore I look upon it as the Case of Theft, and Reset, the Giver and Receiver being both equally guilty, *sed respice finem* ; I am very loath to proclaim the disallowed Faults or Failings of good Men (especially Ministers) but where their Faults are Sins, and are justified and approved of by themselves, as if they could make an evil Action good ; because of their doing of it, and instead of disapproving of it, they approve of the same, with an insolent, obstinate, and impudent Continuation therein, I think it's every Christian's Duty to make them ashamed thereof, *Pudet hac opprobria nobis* ; we shall tell the Bourd, but not the Body.

But altho' there be Faults and Failings too many in our present Church-Men, yet (blessed be God) there are in the Church at this present Time, a Set of godly, learned, zealous Men amongst the Ministry, unto whom a Fault or Error cannot be imputed ; but the Power of godliness is with them, and the Blessing of God eminently visible upon their Labours, which is the great Blessing of the Lord upon the Nation, and a Token for Good, that the Lord will not cast off his People as yet ; and where such Men are, they ought to be counted worthy of double Honour ; and because they are the Persons that seek least after their own Honour ; whereas others (who far less deserve) are more ambitious for a Name and Character in the World, than they are zealous or solicitous to see the Success of their Labours upon the Lives of their

Hearers. There is a pretty little Dialogue relative to that, betwixt the true Non-Conformist and the professed Non-Conformist with a Conformist, pressing the Lawfulness of the Title of Lord to a Bishop, as well as Sir to a Minister, differing only in Degrees, and saith, Since the Minister by Office hath the temporal Honour of a Gentleman; why may not the temporal Honour of a Lord be as well put upon a Bishop. He answers him, That if you were as innocent of the Vanity as you seem to be ignorant of the Nature of these Titles, our Controversy would be at an End; and telleth them, That a faithful Minister truly minding his Work, values not himself upon Points of Heraldry; to acquit himself as becometh an Ambassador for the Glory of Christ, is all his Ambition and truly honourable beyond the Accession of all temporal Dignity: If it were not so, I could further inform you, That a Gentleman and a Nobleman do not only gradually differ, but are *Prorsus disparata*, wholly different; the King (we say) can make the one, but cannot make the other: I grant the Privileges of a Gentleman, are commonly supposed to belong to Ministers, and decent Civility may respect them as of that Rank; but really there appears to be such a Disparity betwixt these Things, and a Bishop's receiving, let be the usurping of the temporal and more eminent of Lord, especially as above his Brethren, that if a Minister, as such, should but tenaciously lay Claim to the Title of a Gentleman, I would think it not only very unbecoming his Profession, but a plain Forfeiture of the pretended Privilege; And likewise the Title of a Lord in its Ecclesiastick Usurpation, hath been, and is so abused by Church-men, above all that our Lord reprehends in the Pride of the Pharisees, not only to their pretending to the *uppermost Rooms at Feasts, and the chief Seat in the Synagogue*, but the chief Places in States, and the first Benches in Parliaments; not only to *Greetings in the Markets, and to be called of Men, Rabbi*, but to ride next to the Honours, and be called Grace, Grace; that I seriously marvel how you, or any Christian, regarding our Lord's express Words, can justify it, whereof the three Evangelists gives a full and distinct Account:

count : An Ecclesiastick Dignity and Order should be observed and maintained in the Church, according to the Degrees thereof. A Minister is certainly preferable to an Elder or Deacon while he is in the immediate Exercise of his ministerial Function, altho' the said Elder were otherwise preferable to him both as to Quality and Fortune ; but when that is over, if the Elder be a Gentleman, and can maintain his Quality as such, I do not see how that Minister should pretend to a Preference to that Gentleman, even altho' the Minister were the richer of the twain, an Equality is very fair ; and if he be an Heretor in the Place, and of a Gentleman's Quality, it becometh no Country Minister, nor their Wives, to even themselves to any Place but next unto them as our Precedency is now with *England* : But these Things should be left minded amongst true Christians, because only by Pride cometh Contention : And where another Carriage is used, tho' it were by the Patron or the greatest Man in the Place, it would be but constructed a mocking of the Persons unjustly preferred, and favour of Design or Ignorance. The best Qualifications that Ministers can be indued with are, Humility and Holiness, Meekness and Lowliness, Discretion and Charity, and Diligence in their Office ; so much for the Clergy Precedency. Mr. *Baxter* saith, That what a Minister dischargeth of his Office in the Pulpit, is not the tenth Part of what he oweth therefrom to his Charge.

But now we will come to the Soul of Man, which was the principal Thing at first intended to be spoken of. What follows is an Account which one Person gives to another, of what he heard pass betwixt two Ministers who had preached thereupon, and a Gentleman's Opinion of their Doctrine.

The Text was *Psal. xlix. 8. For the Redemption of the Soul is precious, and it ceaseth for ever.*

The Minister discoursing of the Soul of Man, said, That it was alwise created, and being a noble, sublime, fine, and an immortal Substance, could not have its Being from that which is corruptable and mortal, such as the Body is ; and thereby, (at

the very first he limites the Omnipotency of God, and inverts the the natural Succession of Mankind, making it monstuous, (as it were by his Divinity,) saying, that the Soul cometh holy from the Hands of God, but when it entereth the Body it is thereby defiled, (which was the only weak, and inconsistent Expression that Mr. *W.* had to Mr. *S.* For if the Body hath not Life until the Soul come into it, how can that Soul (being holy) be polluted by the lifeless Body? It were better and more natural Sense, to acknowledge that both Body and Soul, (coming off our first Parents) are contaminated and corrupted in them, and that would be both Sense and Truth, and be agreeable to Scripture and our Confession of Faith, which I shall prove afterwards: And therefore I assert, that the Body and Soul of Man are *ex traduce parentum*, and that there is no creating Power exercised thereanent, since the Creation of our first Parents, (but the Body, and Spirit, or Soul, or Life, (being all one Substance,) proceedeth from the Parents, (the Work of Creation being perfected, and ended the sixth Day) *Gen. ii. 1, 2.* And to assert another Thing, doth both contradict Scripture, and impute an Imperfection to the Work and Wisdom, and Power of God therein: For we see, that (in this wonderful Work of Creation,) God manifesteth and exerciseth his Almighty Power, Wisdom and Goodness towards the Creatures, in giving each of them a Being, when they had none; of which, some are made glorious, though without Life, as the Sun, &c. And others with Life: Of which, some hath a vegetable, some a sensitive, and others a rational Life; whereby his glorious Sovereignty is declared, as absolutely as his Omnipotency; so that there is no meddling with his Will, or asking a Reason thereof; but an intire Subjection thereto, so soon as the same is revealed to us: Yea, the most sublime Truths, (called Fundamentals,) doth so far transcend the utmost Degree of our Capacity and natural Understanding, that we are obliged and necessitated to believe and admire, that which we cannot comprehend of them, (being revealed in Scripture:) And because

I cannot be so implicate as to believe any Thing, because thus sayeth the Minister, except also, *thus saith the Lord*: Therefore, I offer these Scriptures to prove my Opinion of the Soul of Man: And to begin with his original Composition at his Creation, *Gen. ii. 7. And the Lord God formed Man of the Dust of the Ground, and breathed in to his Nostrils the breath of Life, and Man became a living Soul.* I doubt not but the Body was so formed in its Shapes and Organes, (as upon its receiving the Spirit infused in it, and thereby becoming one individual Person) it was adapted for these Operations by the Use and Exercise of its Senses and Faculties, as the all-wise Creator had appointed it unto: And the first word that God said to Man (after that he had created them Male and Female, and blessed them,) was, *be fruitful, and multiply and replenish the Earth, and subdue it*; there was neither Word nor Promise there of God's creating a new Soul to every one of *Adam's* Posterity; and certainly it were all one to Omnipotency to create both Soul and Body (if it were out of the Stones,) as *John* the Baptist hath it, *Luke iii. 8.* as to create every Soul alone: But it is clear from these following Scriptures, that God (in his Wisdom and Providence) hath thought fit to appoint it otherwise, *Gen. xviii. 10.* and he said, *I will certainly return to thee, (according to the time of Life,) and lo Sarah thy Wife shall have a Son.* *2 Kings iv. 16, 17.* and he said, *about this Season, (according to the time of Life) thou shalt embrace a Son, and the Woman conceived and bore a Son at that Season that Elisha said unto her, according to the time of Life*; *Luke i. 5, 7.* Now *Elizabeth's* full time came that she should be delivered, and she brought forth a Son. *Luke ii. 6, 7.* And so it was, that while they were there, the Days were accomplished that she should be delivered, and she brought forth her first born Son; by all which we see, that the glorious Creator hath appointed a certaine time, in, or at which, the Seed becomes perfect in the Womb, and fit to receive Life; the learned Mr. *Baxter* also telleth us, (in his Book called *the Poor-Man's Family Book*,) that our Spirits are generated, and not created as was
Adam's,

Adam's, meerly of nothing; and faith, that God hath a Sovereign, and universal Power and Concourse, going along with these natural Works; bringing them unto such a Period and Perfection (in the ordinary Course of Nature,) as he hath pre-determined and appointed, Eccl. xi. 5. *As thou knowest not what is the way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child; even so, thou knows not the Work of God who maketh all* Eccl. iii. 19, 20, 21. *For that which befalleth the Sons of Men, befalleth Beasts; even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one breath; so that a Man hath no pre-eminence above a Beast; for all is Vanity, all go unto one Place, all are of the Dust, and all turn to Dust again; who knoweth the Spirit of a Man that goeth upward; and the Spirit of a Beast, that goeth downward to the Earth?* Gen. iii. 19. *In the sweat of thy Face shalt thou eat Bread, until thou return unto the Ground; for out of it thou was taken, for Dust thou art, and unto Dust thou shalt return:* So that we are but living Dust; which clearly sheweth, that there is no natural Difference in the Creation and Procreation of the rational and irrational Creatures; the Difference lying (principally) in the Excellency and Quality of the Spirit and Body being created after the Image of God, wherewith God indued Man, above the rest of the Animals, viz. Rationality; and from which it gets the Name of Soul, and is immortal, being made capable to know, to serve, and to enjoy God himself; and in which the Image of God is essentially fixed: And yet so, as the same kind of Body and Spirit, was to be propagated and procreated in, and by the Children of *Adam*, in all future Generations, and that as perfect every way as *Adam* and *Eve* were created at first, without the least Degree of a new creating Power, added thereto: I would gladly know, how these Principles of theirs, will agree with the Confession of Faith, Chap. 6. § 3. *They being the Root of all Mankind, the guilt of their Sin was imputed, and the same death in Sin and corrupted Nature conveyed to all their Posterity descending from them by ordinar Generation:*

tion: Moreover if the Soul were created, (as they teach,) and came holy from the Hands of God, and so infused in the Body ; that holy Soul were more capable to sanctifie that Body, than that Body were to pollute that Soul ; seeing the Body hath no Life nor Capacity of acting, until it be animated by the Soul : So that they shall never make good Grammar from such Constructions : But this Doctrine of theirs, would rather import, that God (by that new Creation of a holy Soul in the Seed of all Mankind,) were offering a new Covenant of Works to each of *Adam's* Posterity ; for how can *Adam's* Posterity be charged with *Adam's* Guilt, except they have their whole Being of him, and especially that more noble Part of humane Nature, the Soul ; by which the Body is made capable of doing Good or Evil ; this is unanswerable except they wrest Scripture, and deny the Order and Course of Nature, which God hath appointed, eclipse the Light of common Sense and Reason, all at once : For, without all peradventure, *Adam* was made the federal Head, because he was the natural Head of all his Posterity, and not *e contra* ; the Laws and Dictates of Nature, being stronger than any civil or positive Law subsequent thereto : As for Example, the Covenant of the *Gibeonites*, and of the *Rechabites*, although the one was unlawful, and the other indifferent ; yet both were binding upon the Account foresaid : For even our love to God our Creator, proceedeth from a moral natural Obligation ; whereas our love to our Neighbour cometh but from a moral positive Precept. Another cause of their Mistake, is, that some think the Soul is a different Substance from the Spirit and Life ; whereas, it is nothing but the Quality and Property of that Spirit, which all Mankind receiveth at its natural Perfection in the Womb, and which groweth in, and with the Body, until the final Separation by Death, and hath (during its abode therein, and Union therewith,) its habitual Faculties, daily and gradually increasing, according as the organized Body groweth more capable, to receive and exercise the same ; and all this *Adam* had, and no more ; and all this his Posterity

sterity hath, and no less: But further, to confirm my Argument, I offer these Scriptures, by which you will see, that all the Promises were made to Believers and their Seed (without a word of creating Power added thereto) Gen. iii. 15. where *the Seed of the Woman shall bruise the Head of the Serpent*; and likewise God's promise to Abraham, was to him, and his Seed; Gen. xiii. 15, 16. Gen. xvii. 6, 7, 8, 9. Gen. xxii. 17. 18. *And thy Seed shall possess the Gate of his Enemies; and in thy Seed shall all the Nations of the Earth be blessed*; Gen. xxxv. 11, 12. *And God said unto him, viz. Jacob or Israel, I am God almighty; be fruitful and multiply, a Nation, and a Company of Nations shall be of thee, and Kings shall come out of thy Loyns; and the Land which I gave to Abraham and Isaac, to thee I will give it, and to thy Seed after thee, will I give the Land*, Mal. ii. 15. *And did he not make one? Yet he had the residue of the Spirit; and wherefore one? That he might seek a godly Seed*. Isa. lix. 21. *As for me this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth, and for ever*. After all which, I would seriously ask these Men, if they really believe, That God would make his Promises to a Part of humane Nature, yea and to that Part, which ye call mortal, and corruptible; but this only confirms their Error, in denying, that the Spirit comes by the Seed, and which I shall prove immediately, so as no Person (who is not obstinate in Ignorance, or hath (as S. G. M. said) a Tertian Ague in his rational Soul) shall have Power to deny it: Another ridiculous Absurdity that would necessarily follow, upon that erroneous Principle, (*absit blasphemia*) that the holy, almighty, all-seeing, and al-wise God, doth attend, and meet with, all the Children of fallen Man, at their Birth (the Children of all the Heathen, Turks, and Pagans, Indians, and Americans, as well as of the visible Church not being excepted) yea and every Whores-Brat, begotten in Adultery, or Incest, or even Monsters and there creates a new holy

holy Soul, and puts in each of them ; which (although nothing is positively impossible to Omnipotency, yet comparatively this Work would be harder, and more troublesome, in its Kind, and Nature (ten thousand times) than the creating all the Creatures, that received Life at the Beginning, for that was done in six Days ; but this hath continued near Six thousand Years already, and must do so to the End of the World : Which, undoubtedly, the All-seeing God would foreknow ; and therefore, would prevent such a Task, and Confusion, to speak after the Manner of Men, by ordering and appointing (according to his Almighty Power, Wisdom, and Sovereignty) the said natural Succession of Mankind, to continue, and come by ordinary Generation, like other living Creatures ; and it is no more wonderful to see this Order fixt by the unerring and infallible Counsel and Determination of Almighty God, nor his making *Adam* a reasonable Creature, although he was formed of the Dust of the Earth, or Angels to hear and see, and converse with one another intelligibly ; who yet want organical Bodies, to lodge the Senses and Faculties in ; but that I may conclude this Point, I shall discover, that, wherein the Ground and Cause of this Error lodgeth, and which liath spread it self so far, even amongst some of the learned, as well as the unlearned ; which principally consisteth in this, *viz.* A wrong Definition or Apprehension of humane Nature, when it is perfected in the Persons of Mankind : For the Question is not, Whether or not a Body can beget a Soul, or if that which is immortal and incorruptible can be propogated, or produced by that which is corruptible and mortal (that being but a mis-stating and perverting of the Question, and Case now in Hand ; for the true genuine and native Question, is this, (considering that Soul and Body (before Union) are but essential Parts of humane Nature, being alone, but perfect and compleat humane Nature, they are not, until they be united ; whereby they constitute one intire Nature in an individual Person) whether or not our first Parents, being thus created, had a natural Power and Capacity

(with other Animals) to procreate and propagate their Kind and Posterity unto all Ages, without a new creating Power added thereto, or why did God say unto them, *be fruitful, and multiply, and replenish the Earth*? if they had not a natural Power and sufficient Capacity therefore in their new created State; and (as was said before) why are all the Promises to the Seed; and that *Kings should come out of Jacob's Loins*, and that *the fruit of David's Body should sit upon his Throne*; is it not, because God knew that, that Seed as it came from the Persons of Mankind, so in Process of Time, it would undoubtedly become such Persons of humane Nature, and that the World of Mankind was to subsist and continue so to the End thereof, after the same Manner? For the Fruit, or Seed, or Body, or Spirit, or Life, or Soul, proceedeth neither from the Body alone, nor the Soul alone, but from perfect humane Nature, consisting of these two essential Parts, *viz.* Soul and Body, and united into one Person; which was God's Work of creating them such at first, and which he ordained to continue such, in their Posterity to all future Ages: And whoever doubteth, either of the Power or Will of God, in ordering and appointing *Adam's* Seed and Posterity, to become such very Persons as *Adam* and *Eve* was when created; they egregiously err, not believing the Power of God, and go very near the Border of Blasphemy. And it would be observed, that the Glory of God was not diminished by this voluntar Limitation of the Exercise of his creating Power, within six Days; when his other glorious Attributes, *viz.* his Wisdom and Goodness, Justice and Mercy, together with his Omnipotence and Sovereignty, are all exercised in the Rule and Government, and absolute Disposal of these Creatures, and of their succeeding Generations, to the End of the World; but I hope these Opiniators, (who deny that the Spirit is propagated, *ex traduce parentum*) will yet grant, that the Body attaineth to Life (in the Womb) by an inherent natural Power, which if they grant, I shall seek no more to prove that to be the Spirit and Time of Life (spoken of before;) and all the Soul that

that humane Nature ever attains to, let them prove another if they can, and if they do it, then it must be a different Substance; and consequently, a Man must have both a Spirit and Soul, which is absurd: Or that although God made Man at first perfect; and gave him a preceptive Power, *to be fruitful, and multiply, and replenish the Earth and subdue it*; yet so, as his natural Capacity of Procreation should extend but to the one half of his humane Nature, (and that to the meanest and basest Part thereof,) and God his Creator, should make up the other, and more noble Part, the Soul; as they shall multiply in the World, to the End thereof, by a constant creating Power: *indignum auditu!* Oh what a monstrous Creature, do they (thus) make Man? Who, notwithstanding, he was made Lord over the Creatures, and the Darling of his Creator, being made after his Image, yet they will not allow him an Equality of natural Capacity with the rest of the irrational Creatures; and which the crooked Serpent is endued with, and all the rest of the Animals, *viz.* to propogate his Kind, a Power which every living Creature is made capable of; even the Beasts of the Field, the Fowls of the Air, the Fishes in the Sea: Except Man; O! be ashamed of such an unheard-off Error, Ignorance and Delusion, especially Teachers of others, who are thereby a Scandal to their Office and Profession: But I am perswaded, that such a Principle proceedeth from their implicate and unadvised receiving thereof at first, without a due pondering and considering the same, and placing it upon its true Basis, and exposing it to the clearest and truest Light, by which it would be detected and exploded for ever: Being against Sense and Reason, and the Light and ordinary course of Nature, and the very Scripture it self. Is it a greater Wonder for God to make the Soul of Man immortal, which hath been united personally with a mortal and corruptible Body, than to make that Body immortal and incorruptible at the Resurrection, as it is 1. Cor. xv. 52, 53, 54. As also the Body became mortal rather from a moral than a natural Cause, and Necessity; *Death being the wages of Sin* which do

not render Man incapable of the Exercise of his natural Power and Capacity, but only made him subject to Frailty and Mortality, Vanity and Change: His natural Induements, *viz.* his Faculties and Senses, still abiding with him undestroyed, and he unchanged, as to to his primitive natural Compositure, so that he had no need of any new creating Work, either to himself or his Posterity, for the Conservation of their Nature and Kind, as I said before, nothing being more absurd, than to think any such Thing: But sure it is, that the matchless preciousness of the Price of the Souls Redemption, and incomparable Dignity, and Excellency of it's Redeemer, together with the glorious Ends for which it was created and appointed, doth sufficiently demonstrate its inestimable worth, yet so as to have its Succession and Multiplication by ordinary Generation, according to the Will and Appointment of its first Creator: Neither is this more inconsistent (as is said above) with the Omnipotency and Sovereignty of God, who caused the Light to shine out of Darkness, than his raising a spiritual and incorruptible Body of a natural and corruptible Body, maketh that Body, so raised and changed to cease from ever having had its original Being and Compositure from the dust of the Earth, there being nothing impossible with God: To whom be glory for ever, *Amen, Omnia vincit veritas.*

That Preacher spoke also of the Faculties of the Soul, where he placed the Will before the Affections: Whereas, it is but the executive Faculty; the Affections going always immediately after the Understanding, and before the Will, it being as impossible for the Will to act, until the Affections make choise of that which the Understanding representeth to them as good; as it is for the Shadow to move before the Body; but this was but *histeron proteron* in the young Divine: He spoke also of the Conscience and Memory, which some call Properties of the Soul, and some Concomitants with the other Faculties thereof, which is much about one and the same on the Matter; seeing all of them are the Souls Induements.

Next,

Next, I would ask these *Anti-traducians*; what time the new created holy Soul is infused in the Body? Whether in the Womb, and before the Birth? Or at, and in time of the Birth? Or immediately after the Birth? As also what way, or by what means? Whether by the immediate Power and Work of God, (as was *Adam's*,) Or if it be sent by the Hand of Angels (for why may not Angels be employed in carrying the Souls to the Bodies, as well as in receiving them out of the Body, and carrying them to Heaven, (as was *Lazarus*,) but however way it be; surely, some of them have but a very short Residence in the Body, for some Mothers have felt their Children move in their Womb, within an hour and less of the Birth, and yet been dead born; others have brought forth their Children alive, (who were heard cry,) and yet died within an hour and less: Now, one would think, that the new created holy Soul, would have animated the Body and strengthened it so, as it might have lived for a long time, (as *Adam* did at his receiving of Life;) yea it might be expected, that the Soul, being thus created holy and perfect at first, (for a created Spirit is not capable of growth and increase as a Body; might so influence the Body, (in which it was infused,) as to make it immediately capable of exercising, not only its own Senses, but also the Faculties of the Soul as *Adam's* did, and likewise (being holy,) it would sanctify the *suppositum*, or Subject in which it entereth; but this they are forced to deny; and it were their Interest to deny the other also, as being contrair to Scripture and to the Order and Power of Nature, instituted (at first) by the Creator, and is also opposite to natural Sense and Reason. And *lastly*, It is down-right Limiting of the Power of God, and denying his Omnipotency, and revealed Will therein; (as is said before,) which is undoubtedly a Degree of Blasphemy; accompanied with much Ignorance; as if God, (who said) *let us make Man in our Image, after our Likeness*, could not, or would not order and appoint these Persons of our first Parents, (so created,) to increase and multiply by the ordinar Means of Procreation and Generation, (like other

other Animals,) without the least Necessity of a new creating Power added thereto: For, the Life, or Spirit, or Soul of Man, are all but one and the same Substance or Essence, in different Names; and God's creating it immortal, (being after his Image,) doth not hinder it's Propagation by ordinar Generation (it being his Will to order so,) the said Soul being but one Part of humane Nature; and not perfect, until it be united to the other essential Part, the Body, and thereby making one Person: By which Union humane Nature is perfected; and by which it is naturally capable to propagate its Posterity and Likeness, consisting of such Bodies and Spirits, so united into Persons, as they were, who procreated them, and that to the End of World, without the Aid or Help of a new creating Power, to any Part of humane Nature, as I said before. And the Source, and Spring of this Error must proceed from the Ignorance of their own original and present Composition; not considering that the Body is but the external efficient Instrument of Propagation; the Spirit or Soul, being the internal efficient Cause thereof, (without which the Body could not act,) God Almighty being the external-efficient Author and Cause of all, by sovereign Power, Goodness and Will, exercised thereanent; and I admire to see Church-Men tainted with this Error of a Souls being created after our first Parents, and any learned Man whose Office is to teach others, so obstinately tenacious therein, that if any Person used an Argument against it; the next Day they would make it the whole Subject of their Sermon to belch out so many erroneous Expressions in favours thereof, and malicious Reflections against that Person, that it is a Scandal to hear it: To conclude, I suppose a Sheet of Paper would not containe all the ridiculous Absurdities, that would natively follow upon that Error.

Psal. cxxxix. 13, 14, 15, 16. For thou hast possessed my Reins; thou hast covered me in my Mother's Womb. I will praise thee, for I am fearfully and wonderfully made, marvelous are thy Works; and that my Soul knoweth right well. My Substance was not hid from thee, when

I was made in Secret; and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance, yet being unperfect: And in thy Book all my Members were written, which in continuance were fashioned: When as yet there was none of them. No word of the created Spirit, which deserved more Observation and Commendation, and Estimation. Note, Reader, he calleth all Things, *me*, and *my Substance*, and *I am*, and *I was made in Secret*, and doth not call it *his Body*, but *himself*: It is a strange Darknes and Delusion Men are under to doubt it: As also *Psal. li. 5. Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.* You see he does not divide his Being, but calleth his conceived Part, *me and I*, as comprehending his whole Person. I instanced Mr. Baxter as to one Point, of his Opinion in this Subject; but because a certain Gentleman was in a Difficulty how to be cleared in this mysterious Point, *viz.* That our Saviour should receive the Perfection of his humane Nature in the Womb of the Virgin Mary, (who was a Daughter of Abraham) and yet to be without Sin: Therefore for clearing that Doubt, which also is asserted in Scripture by the Holy Ghost, I shall resume all that Mr. Baxter saith upon it, which I hope shall be both clearing and convincing, not only to that Gentleman, but to all others who labour under that Doubt and Difficulty, which is as followeth, *viz.* That God (meaning Christ) the eternal Word of the Father, should take to him the Nature of Man, is the most astonishing Wonder of all Gods Works: But having given us full Proof of it by his Spirit in his Doctrine, Miracles, and the sanctifying of Believers, it is the Grand Article of our certain Faith: Yea, he giveth us to believe, as well as commandeth it, That God is most intimately near to all Men, and especially all Saints, is no Wonder; for he is more than the Soul of the World, but his Union with the Manhood of Christ, is an extraordinary Conjunction, for extraordinary Work, tho' the Manner of it is above our Reach. It was not by turning the Godhead into Man, nor the Manhood into the Godhead; nor doth the divine Nature lose by it any of his Perfection or Honour.

And

And he that seeth how the Sun doth insuate it self into some Creatures as their very Life, and yet leave others lifeless, will not think it incredible, that God should more nearly unite himself to Christ's Humanity than to others. We can hardly keep some Philosophers from believing that all Mens Souls are Parts of God ; and yet as hardly get others to believe that God is so united to one Man as to make one Person. Yet we must in this Mystery take heed what Notion we use, we must not say that the Godhead is a Part of the Person of Christ, for God cannot be Part of any Thing, for he is infinite, and a Part is less than the Whole ; and therefore not Infinite. Nor yet must we say, That the Godhead is the whole Person ; Part and Whole are not Words to be here used ; but God and Man are one Christ, as God and Creatures are one Universe of Being : And yet God is not to be called the Whole or Part of that Universe. Nor must we think that the Godhead is instead of a humane Soul to Christ's Flesh, and that he had no other Soul ; for he was perfect Man, having humane Soul and Body, which the Godhead assumed as to personal Union, and was as a Soul to his Soul ; much less was the Godhead turned into Humanity, or any way altered. Christ was not generated as other Men are, but without Man was conceived by the Holy Ghost, that is, by the Godhead operating outwardly by the divine effectual Will or Love, and eminently by the third Person in the Trinity. Yet is Christ rather called the Son of the Father, than of the Holy Ghost, because the Father is the first in Order of Operation. *Adam's* Soul was created and not generated : Our Souls are generated and not meerly created of nothing ; that is, God as the Fountain of natural Being, giveth multiplied Essences wholly from himself, yet not as he first created Things of nothing, but by an incomprehensible Influence on, and Use of the generating Souls, which, under God, have a Causality in the Multiplication ; but Christ's Soul was neither meerly generated, nor meerly created ; but was principally created, so far as it was conceived by the Holy Ghost ; and yet there was a Participation of Generation,

so far as there was a Concourse of the Virgin's Soul ; and by this wonderful Conception Christ was free both from the Guilt and Corruption of original Sin. For tho' he be called the Son of *David* and of Man, totally as a Man, and not as to his Flesh alone, yet was he not so by a proper and full Generation, as others are ; but the Spirit's creative Conception made him even as to his Humanity, more eminently the Son of God than the Son of Man. Mr. *Baxter* hath also another Paraphrase, proving, That both Soul and Body cometh naturally from the Parents, without any creating Power added thereto, *viz.* The Christian Belief hath three principal Parts, that is, our believing in God the Father, and in God the Son, and in God the Holy Ghost ; and each of these hath divers Articles ; 1. All these Things must be understood, and believed, *viz.* That there is one only God, in three Persons, The Father, Son, and Holy Ghost, who is an infinite, eternal, perfect Spirit ; a perfect Life, Understanding, and Will, perfectly Powerful, Wise, and Good, the first Efficient, chief Governour, or final Cause or End of all ; of whom, and through whom, and to whom are all Things ; the Creator, and therefore the Owner, the Ruler, and the Benefactor, and the End, especially of Man. That this God made *Adam* and *Eve* in his own Image, under a perfect Law of Innocency, requiring perfect Obedience of them, on Pain of Death. That they broke this perfect Law, by wilful Sin, and thereby fell under the Sentence of Death, the Displeasure of God, the Forfeiture of his Grace, and of all their Happiness. (now followeth the Word) *viz.* That all of us having our very Beings and Natures from them and their Successors, derive Corruption, or Pravity of Nature also from them, and a Participation of Guilt ; and these corrupted Natures are disposed to all actual Sin, by which we grow much worse, and more miserable ; whereas if we had our Souls or Spirits (which are the better Parts of humane Nature) created to us of God, they would be necessarily innocent, and so holy ; and thereby we would be naturally freed of that original and natural Corruption. Mr. *Baxter* hath

also a Similitude of this Kind in his Book, called *Directions for getting and keeping spiritual Peace and Comfort*, speaking there against those who will not believe they have Grace, because they cannot tell the Day, and Hour, and Place, and Sermon, and when, and where they were converted, telleth, That Grace may be in the Soul, and the Beginning of it not known, nor the Growth of it for a Time, and compares it to the Work of Nature, that first produceth the Matter, and then introduceth the Form; first producing the *Embrio*, before it introduceth a rational Soul; and no Child knows the Time or Manner of his own Formation, Vivification, or Reception, of that Soul; and when he doth make a Reflection upon it, it must be agreeable to Truth and Scripture, and not Mens Conjectures, and groundless Apprehensions, contrair to natural Sense and humane Reason, making Man a Monster, by having one Part of him always begotten, and the other Part always created; there being nothing more ridiculous, there being not his Fellow in all the Creation; so I think few Believers can say, just such a Day or at such a Sermon I became a true justified or sanctified Man.

Note Reader, that he saith Nature produceth all that, which I believe as really as the Light of the Sun shineth upon the World, and not God immediately; so hath God ordered Nature in its Course, to accomplish the Being of Man unto all Generations, (both Spirit and Body) in and from its own Power which God endued it with at first, as he did in the Being of all the rest of the Animals, without designing or needing any Assistance, or Addition of a new creating Power thereto; and whoever doubteth this, they so far doubt of the Omnipotency and Al-sufficiency of God's Power and Wisdom in the creating of Man, as if he could not make Man's Spirit or Soul (which is all one) immortal, because it comes by ordinary Generation, which Opinion (as I said before) savours of Blasphemy, and setting of Limits on the holy One of *Israel*; it sets well indeed a parcel of young Men allowed to come into the Chair of Verity by virtue of Ordination, and then there is nothing so intricate in the whole Scriptures of God,

God, but they sustain themselves competent to discover it, and put their Gloss upon it, which very often is but a Guess or Conjecture, and sometimes opposite to the Meaning of the Spirit of God : All which I have heard my self, and when told of it, they fly all Fire, more than the Archbishop of *Canterbury* would do, if any Man convinced him of a Mistake, as if they were Men indued with Infallibility after Ordination ; but yet I would have them to consider, That Sanctification is not so natively and inseparably joined to Ordination, as it is to Justification ; so that except it be added, or continued (having been in the Soul before) by the Spirit of Grace, they will be found but Strangers to that Mystery : Neither do I know any Persons that should suspect their own Sincerity more than Ministers, because there is not a Word they speak in the Pulpit, (and the most Part of their Work is but Lip-Labour) nor a Step they make in all their Office, but they are well paid for it before hand, being made both gentle and rich, (when admitted to the Office) whereas for the most Part, they were neither before ; and others in the Church shall hardly be able to perform any Part of Religion or true Godliness, but they shall be Losers by it some way or other. It is therefore no Wonder that there is such a thronging for a Kirk, especially by the Sons of the Vulgar, because of the Conveniencies and Gain that followeth it, so as one would think that Preaching and the Office of a Minister was become a Trade, and is better than servile Work : And here I must blame the Gentry of our Nation, who doth not make it more their Study to breed their Children for the Ministry, which is an Office both holy and honourable, and not let the Sons of the lowest of the People have the Power and Government of a whole National Church, which makes it despicable in the Eyes of Strangers ; their being none of Note or Interest to represent her in the Day of her Difficulty, (it is quite otherwise with the Church of *England*, her Church Officers being related to the best of that Nation, and are generally the most learned, discreet, best bred, charitable, pious, zealous, and every way the best qualified of the Nation) whereas our upstart

Domines, so soon as they attain to Ordination, instead of becoming humble, and seriously concerned, how to discharge that great Trust they are engaged to, you will see Elevation of Spirit in their Countenance the very Morrow thereafter, which plainly discovers what has been the principal Motive of their Design therein; and although (before that) they would have been glad of a Gentleman's bringing them into his Conversation, but behold, immediately after, they think themselves as good as the Laird, and the meaner the Extract is, the vainer is the Person raised; I profess no sufficient Knowledge how to remeid such an Inconveniency in our Church, so as she might be provided of Men, both indued with the Spirit of God, and likewise come of the best of the Gentry: But I shall give the Reader my Thoughts thereanent, and I am confident, that seeing this cannot prejudice any Person that are already ordained within the Church, they cannot but approve of it, except their degenerate Spirit incline them more to such a Succession of mean People, to be still in the Church, nor their Love to the Honour and Dignity of the Church, which they should certainly prefer; and I doubt not but there are many amongst them who are so generously principled. The Method then is this, *viz.* That in the Sub-division of the Revenues of the Church, or Stipend for Church-Men, (which is all one) there should be in every Presbytery Benefices (called Prizes) which should be where a Nobleman has his Dwelling-House, or at the Head-Burgh of every Shire, or the Proprietar of the Place, or any other considerable Town where there is an ordinary Occasion of Mens conversing together, and this Allowance should be the Double of what private Congregations hath laid upon them; and therefore the Persons presented to such Congregations should be Men of eminent Learning and Breeding, and should be traveled, and know the Converse of the World, and with other Churches, so as they may be capable to entertain the best of the Nation, being seen *in omni scibile*, relative to Godliness and good Manners, and thereby certainly the Sons of the Gentry would come in; because none of the Yeomendry are cap-

able to breed their Children at that Rate, many of them being but Bursers, and half brought up out of Charity; and withal, if there were a Competition betwixt two of different Qualities, there should be an Act of Parliament for settling the Stipend, and of Assembly for the other, That the best Quality should be preferred *ceteris paribus*; and this is still for strengthening the Church's; Interest. As to the constituting and establishing of such a Model of Provision for the said Church, it were easily condescended upon, providing the Persons (which are the Nobility and Barons and thereby as Patrons of the Church) would be at the Pains to make it their Concern to appear for such a Design, it would be as easy for them to alter the modified Teinds, as to make an Annexation of one Part of a Parish to another, and neither needed any Congregation to fear their want of a Minister from the Meanness of the Allowance; because I shall undertake, they shall get the Offer of two, where one will serve them, notwithstanding of all this, and perhaps Men of more Sincerity and Diligence, than what they have now. One Reason for it is, their Pride and Luxury and *Laodicean* Temper of Spirit, would be thereby much abated, and would mind their Work more assiduously and zealously than many do at this Day, who will rather offend the Righteous by Silence, nor displease a Jacobite by Freedom. O where is the old Zeal of the Church of *Scotland* gone to, that was from 1638, to 1650, when without Respect of Persons, even the greatest, they appeared for the Truth; and still they would be in a better Condition, altho' the equal half were diminished nor to be Chaplains in a Family, which was the greatest Thing they could pretend to before this; and if any of these should be found worthy, and qualified to be transported to one of these foresaid Prizes, no Man should, or would have an evil Eye towards it. Now as to the Declaration what these Prizes are, it is plainly this, That a double Allowance of Teinds or Stipends should be morified and allocate to these Persons that shall be called to officiate there; and because it is to be feared, That these Patrons, or In-

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corporations of Towns will not incline to add a further Burden upon themselves, than what is already provided and allocate; therefore by an Act of Parliament, (which the Assembly will certainly comply with) these respective Nobility, Barons, or Heretors foresaids, may be authorized to make and establish this Change and Order to continue in our Presbyterian Church in all Time coming, *Nemine contradicente*; and here I cannot pass the Sacrilege this Nation is guilty of in robbing the poor Church of a Part of these Teinds that were once mortified to her, by which she might have been capable to have encouraged the best of the Gentry, to have courted her for Admission into her Service, that is to say, If all the Excrescent Teinds in *Scotland*, had been left to her Disposall, (which certainly in the Sight of God they ought to have done) and whoever hath medled with them, and inhanced them to themselves, have robbed the Church in so far, and are guilty of Sacrilege; and certainly there should be an Act of Parliament for restoring them to the least Farthing, as ever they would expect the Blessing of God, or evite his Judgment therefore.

This hath been a long Digression, but I could hardly get by it, falling so necessarily in the Way, and being a Relative of what was in Hand, because both Truth and Error concerneth a Church, and especially the Church-men thereof; and although I shall be far from dictating to them of whom I should receive Instruction, yet I hope they will allow me a Judgment of Discretion, in these Things that I will prove from Scripture, as clear as the Sun gives Light when in its Meridian Height: But to keep all Things in their present State, without diminishing or changing any of them, least some should be displeased therewith, the true and most effectual Way of making up of the foresaid Prizes, would be to allocate and mortify the Bishops Rents throughout the whole Kingdom, as far as they will extend, having the Authority aforesaid interposed thereto, and then no more Bishop, since no more Rent.

But to return to the Soul of Man, Mr. Owen saith, *That the most eminent substantial Union in Things natural, is that of the Soul*
and

and Body constituting an individual Person: For first, the Soul and Body are so united, as to constitute one intire Nature. The Soul is not perfect humane Nature, nor is the Body; but it is the consequent of their Union. Soul and Body are essential Parts of humane Nature, but compleat humane Nature they are not, but by vertue of their Union. 2dly, The Union of the Soul and Body doth constitute that Nature, which is made essentially compleat thereby, even a new individual Person with a Subsistence of its own, which neither of them was, nor had before that Union. 3dly, Soul and Body are united by an external efficient Cause, or the Power of God, and not by the Act of one of them upon another. 4thly, Neither Soul nor Body have any personal Subsistence before their Union. *Acts xvii. 26.* Paul saith there, *And hath made of one blood all Nations of Men for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the bounds of their Habitation;* so that still the Question is not, if the immortal Soul cometh from the Body, or the Body from it, for neither of them come from the other, but from God the Creator, and there is no natural Difference in God's creating Man, and the rest of the Animals, except as to the Image of God, after which Man was created, and the Quality of his Spirit; but yet so as to have their natural Succession like other Animals, without a new creating Power, *Gen. xvii. 13.* *And my Covenant shall be in your Flesh for an everlasting Covenant,* and still it would be remembered, That this Flesh or Body of Man became subject to Mortality by a moral or civil Cause, and not by a physical and natural one. Mr. *Flavel* acknowledgeth that the *Hebrew*, the *Greek*, and *Caldæick* Word agree in one as to their Etymology of the Soul, all signifying to Breath, to which I agree also, because the Scripture saith so, and yet in his very next Word of it, he seems to differ from the Scripture, and assert a Notion of his own, in these Words: *Not that the Breath is the Soul*, but denoting the Manner of its Infusion by the Breath of God, and the Means of its Continuation in the Body, by the Breath of our Nostrils: Yet all that God did

did, was infusing the Breath of Life into Man, that he had formed out of the Dust of the Ground, whereby Man became a living Soul, God having said, he would make Man after his own Image, no doubt but his Body was shapen, so as upon receiving the Spirit, it was capable to exercise Reason, and Things above the Capacity of other Animals; but he says, the Soul is not a Quality in the Being, but an essential Part thereof, which I am content of, if he'll allow the Soul, and Spirit, and Life to be the same Substance, and thereby the Spirit being sometimes called the Soul, because of its Rationality, and super-eminent Excellency above the Spirit of other Animals; for (as I said before) the Scripture doth not say, That the Lord God formed the Body of Man, but Man, out of the Dust of the Ground, neither is it said, That God created a Soul or Spirit, and infused in him, but only breathed into his Nostrils the Breath of Life, by which Man became a living Soul. Now why are Men wise above what is written, to make Commentaries from the Scripture, that is not warranted by it? why did he say, *Increase and multiply, and replenish the Earth*; as if God had not known that he had made them capable to do so, without any creating Power; and why is *Adam's Sin* imputed to his Posterity, if they derived not their whole Being from him, by the Appointment of God; surely God would have made a Distinction in his Word betwixt that which was to proceed from *Adam*, in his fallible and (after) his lapsed State; and would have declared the one to be subject to Mortality and Misery, because of Sin, and the other to be only capable of Life and Holiness, because of Innocency: But these two Opposites could never have lodged in one Subject and Person, for both *Adam's* Soul and Body were active in his Sin, and therefore both must be passive in his Punishment, which all his Posterity were liable to, had not the Mercy of God in Christ prevented the same. This Doctrine, and this only is agreeable, and most agreeable to Sense and Reason, to the Power and Order of Nature, and to the Scriptures themselves, and likewise to the Co-
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venants of Works and Grace therein revealed and declared, and even the Covenant of Redemption consisteth of that Number which God had elected out of the World of fallen Mankind, and given to his Son to redeem; whereas, if we had not had our whole Being from *Adam*, and the same wholly corrupted by his original Sin, and our own actual Transgression, there had been no Need either of the Covenant of Grace or Redemption; but by the new created Soul coming holy from the Hands of God, unto all *Adam's* Posterity, and not by Ordinar Generation, (as some of our ridiculous Divines assert,) that holy Soul would have sanctified that Lifeless Body into which it entered, seeing (from Necessity of Nature,) it could have no Capacity of acting until it received it from the said Spirit or Soul entering thereinto, and by which it was quickned and made capable. One would think that these Divines have never read the Scripture, nor so much as our *Confession of Faith* and *Catechisms*, where all these things are fully, clearly and distinctly asserted and declared, so that it is but in vain to insist any further for the proving thereof (*si decipimini, decipientur*;) And because some of our young raw headed Divines, are very ready to speak their Thoughts of whatever occurs to them for their ordinar in Scripture, without a due or true Consideration thereof. I will shew here what *Mr. Owen* says of them (and very warrantably too,) when he is going to comment upon the hypostatical Union of the two Natures of *Jesus Christ*, in the Person of the Son of God, saith, I shall herein wholly avoid the curious Inquiries, bold Conjectures, and unwarrantable Determinations of Schoolmen, and some others: For many of them designing to explicate this Mystery, by exceeding the bounds of Scripture Light, and sacred Sobriety, hath obscured it: Endavouring to render all Things plain unto Reason, they have expressed many Things unsound as unto Faith, and fall into many Contradictions amongst themselves, where he asserteth and proveth, that the humane Nature of Christ, hath an Essence and Substance, but neither a Subsistence nor Personality, until it be united into the Divine Nature, in the Person of the Son of God: Which ineffable Act of Divine

Power and Goodness, consisteth in the Person of the Son of God, his assuming our Nature, and taking it into a personal Subsistence with himself: So that the divine Nature assumed the Humane, but not *e contra*, and altho they be thus united in the Person of the Son of God yet they abide still two distinct Natures, without Mixture, Confusion, or Change for ever; where he asserteth, That neither our Soul nor Body have any personal Subsistence before their Union one with another: But the sole Foundation of the Union of the two Natures of Christ, in the Person of the Son of God, was his being a Self-subsisting Person from Eternity; and that Union was affected by that Act of the Divine Nature assuming the Humane: And altho' the Person of Christ as God and Man, be constituted by this Union, yet his Person, and individual Subsistence, was perfect antecedently thereto; for he did not become a new Person, only that Person assumed another Nature into personal Subsistence with it self, which had neither Subsistence nor Personality before the said Union; neither doth that Union constitute a new Nature, that either was not, or was not complete before, but each Nature remains the same perfect, complete Nature, after this Union, without Mixture or Confusion: So that in all the Mediatory Actions of Christ, we are to consider, *First*, The Agent, and that is the Person of Christ. *2dly*, The immediate Principle by which, and from which the Agent worketh, and that is, the Natures in the Person. *3dly*, The Actions, which are the effectual Operations of either Nature. *4thly*, The Effect or Work, with Respect to God and us; and this relates to the Person of the Agent, the Lord Jesus Christ, God and Man, being his *Apothelesma*; and blending of the Natures unto one common Principle of Operation, (as the compounding of *Mediams* into one End) is ridiculously supposed in this Matter.

The Reason of this Digression, is, because I did really hear a Presbyterian Minister (who was of very good Esteem in the Church, and had the Charge of a Congregation) say, That if a Body and Spirit did not make up a Person, (speaking of the hu-

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mane Nature of Christ) he did not understand it ; and yet Mr. Owen asserteth otherwise, and which I am ready to believe, altho' there are some Things thereanent, that are rather to be believed, than comprehended by humane Reason : And I wish all our Ministers perused his Opinion thereof, with suitable Consideration, and Deliberation : For I fear there are not a few, in this Church, great Strangers to that Mytery, that if they were suddenly attacked upon it, might find Difficulty to rid Marches thereanent. I will not presume to entertain curious Thoughts (let be Questions) anent that holy Substance, which was conceived by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*, and nourished by her until the Time of Life, and when the Days were accomplished, that she should be delivered, she brought forth her first born Son, which certainly behoved to be humane Nature according to the holy Scriptures Testimony thereof, as *Gal. iv. 4.* *And when the fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law ;* and by this his taking on him the Seed of *Abraham*, (and not the Nature of Angels) is manifested ; by which also the greatest Dignity is put upon humane Nature, even beyond its being created after the Image of God, because in the one, Man attains to some Degree of likeness to God ; but here God assumeth a likeness to Man, by assuming his Nature into a Personality with the Divine ; and this we ought to believe with a holy Confidence and Admiration, and yet without Presumption or Curiosity, but according to Scripture Warrant, have it the Ground of our Faith, that it may be the Salvation of our Souls, according to all that is revealed to us therein. Mr. Owen insists upon this Subject at large, and declares the necessary Congruity and Similitude that was to be betwixt the humane Nature of Christ, and the Nature of *Adam*, that therein he might satisfy Divine Justice, just so as *Adam* had provoked it by Sin, and also thereby defeat and overcome Satan, in the very Parallel, Nature and Way, as Satan had overcome our first Parents ; and there he gives a full Deduction of the suitableness that was required, and

proper in all our Saviour's Works of doing and suffering, throughout the whole Work of our Redemption, until his triumphing and Glorification; wherein Mr. *Owen* is so full, distinct, and particular, that there is scarce a Circumstance in the first *Adam's* Fall, and Nature thereof, but our Saviour doth parallel it in his suffering, and satisfying therefore; which Account I wish every Man would read, whereby they would have a greater Confidence as to what they may, and are to believe concerning the same, and would find no Necessity of Scruple or Fear thereanent, where the Scripture is so full and distinct, and all of it antecedently designed and determined by the Almighty God, *That his Son should be made perfect by Suffering*: So that he that through Fear or Ignorance diminisheth any Part thereof, being Christ's State of Humiliation, doth derogate so far from his Glory, in his State of Exaltation, the Cross being the Way to the Crown; and he being an Example and Leader to all his Saints to follow him that very Way to their eternal Life, *viz. Through many Tribulations to enter the Kingdom of Heaven*. Mr. *Baxter* seemeth to differ from Mr. *Durham* anent the Difference betwixt common and saving Grace; and yet after Trial, and comparing the Expressions of them both thereanent, there may be a Reconciliation found enough on both Sides. Mr. *Baxter* saith, it consists in the Degree, and useth to begin in common Grace; and so proceeds by Degrees till it come to special saving Grace, and compareth it to the weighing of Things in a Ballance; and Grace and Corruption contendeth, until the Spirit of God put in the casting Degree of Grace, by which the Soul is perswaded, and made willing, to accept of Christ, and the World is rejected; which before that casting and prevailing Thought, suggested by the Spirit of God, the World was still entertained, notwithstanding all the Convictions, and Remorses going before that, and at which, if the Spirit of God had left the Man, he had never come further, but only had been (with *Agrippa*) almost a Christian; even as the Light of the Morning is as truly Light of a true Kind (altho' of the smallest Degree (as when the Sun is up,

up, but yet not sufficient to shew a Traveler his Way, until it prevail over the Darknes: His Words are, That there is a specifical moral Difference, tho' grounded but in a gradual natural Difference, yea and that one Grain of the Spirit's working, which turns the Will in a prevalent Measure for Christ, (together with the Illumination necessary thereto) deserves all those Elogies, and high Titles that are given it in the Word; so great a Change doth it make in the Soul; well may it be called the new Creature, born of the Spirit, the Workmanship of God, the new Life, yea the Image of God, and the divine Nature. Now consider whether the Difference lieth in the Nature of the Work, or in the Design of the Spirit in that Work, when one Man is convinced, but never converted, and others both convinced and converted by the same Means, and at the same Time; and whether it is called saving, from the Nature of the Grace and Operation, (as Gold is from Brass) or from its Efficacy as saving, or not; for if it differ in Nature as Brass from Gold; then all the Operation of the Spirit cannot do, (which I am not apt to believe) but if it be only different as to Efficacy, (but the same Worker, and Work in Kind) then that Efficacy must consist in the Degrees, because if the Iron be blunt, and resisted, give the more Strength; for I hope ye will not let it depend on that frail and fallible Subject, or Object, *viz.* Mortal Man to cast the Ballance; and our Saviour's Words, *If any Man love Father or Mother better than me, is not worthy of me*, seemeth to look like a Difference in Degree; but yet I think it is also in Kind, because Love to Christ must be spiritual, whereas Love to the World must be natural; and to speak truly in the Matter, undoubtedly they differ both in Kind and Degree, and doth certainly reciprocate, so that both Mr. *Durham* and Mr. *Baxter* are right; the first being for the Kind, and the last for the Degree of saving Grace. Mr. *Baxter* saith, That the best Sign of saving Grace, is, a Person's habitual preferring the Interest of Jesus Christ (in their Soul) to the Interest of the Flesh, and the World, which certainly is most sound. And altho' some of our
young

young Divines speak laxly of Mr. Baxter on this Head, (altho' Mr. Durham speaks most charitably of him, thinking his Meaning is better nor his Expression) but to such I say, many one speaks of *Robin Hood*, that never shot in his Bow ; I fear it would fash their Bow-Hand to come to his Garters in Divinity.

It was once reported of Mr. Baxter, That he had some Errors and different Notions concerning *justifying Faith and universal Redemption*, which he thereafter was convinced of, and designedly set out a Book of his own making, (called *Baxter contra Baxter*) wherein he refuted all his former Errors, and came to a sound and solid Reconciliation with the rest of his Presbyterian Brethren in *England*, and wrote severals Books of Divinity, in which there is not one Article quarrelable ; altho' I know there are some of our Divines to this Day, who cite him, and prints him as unsound and differing from the received Principles of our Presbyterian Church : And yet I doubt not but if he had met with such, he could have defended himself, and proven himself as sound a Divine as themselves : It is not so easy for a Presbyterian Minister to live beside an Episcopal Church, without the least Communion or Fellowship with them, (especially when they have Authority on their Side ; and the other hath but a Permission, yea even in the Point of Duty at some Time, let be Necessity) as when there is no such Occasion or Temptation : I grant that there is never a Warrant for sinning, nor should any Necessity comply with it ; but in the Point of Christian Fellowship, and occasional Communion (where there is no Unsoundness in the Doctrine, nor Impurity in the Sacraments) I do think that Providence may *hic & nunc* give a Warrant and Call for such Fellowship, for to the pure all Things are pure ; which is the Case here : And as to the Error of Government in them, is what they do not meddle with at that Time, nor homologate by that Deed. Mr. *Rutherford* invited and caused Bishop *Ussher* to preach in his Pulpit at *Anwoth*, when he had come from *Ireland*, and lodged with him all Night as he was going to *England*.

Our Catechism hath a very compendious and comprehensive Definition of Sin, calling it any want of Conformity unto or Transgression of the Law of God: And to explain it further; it began with, and continued in our first Parents, their degenerating from the Exercise of the Fear of God, (and from the Love of what was Spiritual and Holy in the righteous Law of God) unto the Love of what was carnal and vain, and forbidden by the said Law, (and therefore sinful,) and from that it was justly called a Fall; and from which Sin and Misery Mankind could never recover themselves, without the regenerating Power of the Spirit of God: Which only the Elect are made Partakers of, and even in this Life, (altho' they be truly thereby sanctified,) yet never perfectly in Time; but that Opposition of corrupt Nature to the Grace of God, liveth and acteth in them to the Day of their Death. Its true, that in some it is less powerful and prevalent than in others, which proceeds from, and depends upon the Measure of Grace given unto them, and this is called the spiritual Warfare, or the Flesh lusting against the Spirit, and the Spirit against the Flesh, as it is in *Gal. v. 17*. Which Corruption is so inherent in our Nature, and adherent to all our Actions that the most eminent Saint on Earth, was never altogether free of it, being so infectious and prevalent, and therefore we can expect no freedom from it, either as to its Guilt or Punishment, but by Faith, and the Righteousness of Christ, freely imputed to us; and by which we are perfectly and for ever, freed from the condemning Power of the Law, and are put in a State of Grace, thro' our blessed Redeemer, which Redemption is the Fruit and Efficacy of the electing Grace and Love of God the Father, and applied to us by the quickning, enlightening, and sanctifying Grace of the Holy Ghost to our Salvation, or the Law of the Spirit in the Mind, waring against the Law of Sin in the Members: So that a Person may know, whether it be Grace or Corruption that moveth in him, by the Nature of the Object he loveth, and this will never fail, that if the Object be Carnal, then it's Sin that moveth, but if
spiritual

spiritual, it is Grace, remembring this always, that whatever be our Duty (whether from Law or Gospel) the whole Performance thereof, proceedeth from the Spirit of God, and not from our own Will or Power at all.

I cannot go by the Hill-Men now-a-Days, who charge their innocent Brethren with that which they are really and practically guilty of themselves, *viz.* Breach of Covenant, as if the essential Obligations, and Duties of that solemn League and Covenant, consisted in a formal, nominal, and external renewing thereof; and from that they charge this Church with the said Sin, and that both the Ministers and People thereof, without considering the dangerous Error, and deep Guilt they are under, by making the Remedy (they chuse) worse than the Disease, by their deserting their own lawfully ordained Ministers, and their innocent Christian Brethren; with whom they ought to maintain and keep up Christian Fellowship) but instead of that they run to the Hills, after Men whom they know not whence they are; and it is greatly to be feared that they are all under *Roman* Influence, and have their Encouragement and Mission from the Pope: For how could Men of Integrity, or Sincerity, or any Tenderness of Conscience, or who have read the Scriptures, where Unity and Charity is so recommended and pressed, presume to obtrude themselves upon planted Congregations, with lawfully ordained Ministers, and there divide and separate the said People, first from their respective Ministers, and then among themselves, except they designed some other Thing than the Edification of Souls; they look certainly like Wolves in Sheeps Cloathing, who come to scatter and destroy the Flock, and not to feed and defend them; and especially, when the very Act it self of separating from the People of God, in such a well established Church, is down right Breach of the Covenant, and particularly abjured therein, as well as Popery and Prelacy: It was more tolerable to go after Teachers to the Mountains, when the Churches were occupied and filled with abjured Prelacy and their Underlings,

derlings, (and even then it was not lawful, to invade any Parish or Church planted by an indulged Presbyterian : But now when Presbytery is fully restored to its primitive Purity and Power. *viz.* In Doctrine, Worship, Discipline and Government, together with the Favour and Encouragement of both King and Parliament, not only as much, but rather more than it was at the Establishment of the said Covenant by Parochial Sessions, Presbyteries, Synods, and General-Assemblies, with the Consent and Encouragement of the Supream Magistrate ; and the Church is planted with Men of suitable Qualifications to their respective Offices. How can any Person, pretended Minister, or Member, be so ungodly and wickedly Presumptuous, as to sow Discord or Sedition amongst Christ's Members and Mystical Body ? They may profess to be sent of Jesus Christ, but (*as the Lord liveth*) they are of Satan ; and thus I prove it, the Spirit of God never differeth from the Word of God. But thir Mens Doctrine tends to Division and not to Unity, to Hatred and not to Love, to Discord, and not to Concord, to Separation and not to Union ; and the most Part of their Doctrine consists of Reflections, against the whole Body of the Nation, and railing upon the Ministers thereof, by which, they think to render the People despisers of the late gracious and glorious Revolution, and the signal Delivery that God wrought to his Church and People in this Nation thereby ; and to make them forsake and despise the solemn Ordinances of Jesus Christ in his Church, and to poison their Hearers, (even as many as they can seduce with Rebellion and Atheism, and Heresy, and Apostacy) which will undoubtedly terminate in their violating and profaning that solemn League and Covenant, through the Advice of that schismatick, dividing, separating, undermining, and deluding Company of these strange Teachers, Emissaries of Satan, and sent from *Rome* for that very Purpose ; and it's to be feared, That through a long Tract of dark and erroneous Doctrine, (which they only drink in from these Men) their Hearers may be brought to overturn the very Fundamentals

of Religion, and the Covenant of Grace it self, 1 John iv. 5. Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false Prophets are gone out into the World. It argues also these Hearers, (of such strange Teachers,) to be Men of itching Ears, and Lovers of Novelties, and an illimited Licence without Order or Discipline. All which is a Liberty to the Flesh, which clearly proveth them to be like those, Jer. xv. 30, 31. *A wonderful and horrible Thing is committed in the Land, the Prophets prophesy falsely, and the Priests bear Rule by their Means, and my People love to have it so; and what will ye do in the End thereof?* Which proves them not to be the true Shepherds, nor their Followers the true Flock of Christ, since they came not in at the Door of regular Ordination by their Brethren, nor a lawful Call by the People, but are Men of unsound and pernicious Principles and Practices, designing the Rupture and Overthrow of the Peace and Concord of both Church and State, and are of the Number of these false Brethren, which were the most dangerous of all Paul's Enemies, and therefore should be excommunicate from the Society of all sober Christians, or loyal Subjects, in this our Israel; but I pray the Lord to turn their Heart back again, as it was in the Days of *Elijah*, when the Children of Israel were halting between two Opinions. I could indeed wish that every Minister mentioned the said Covenant at the Administration of the Sacrament of Baptism.

And here also I cannot pass the Nonjurants, who thereby slighted a precious Opportunity of vindicating this Church from that Aspersion of Disloyalty cast upon them, first by King *James VI.* to Dr. *Rynolds*, That a *Scottish* Presbytery agreed as well with Monarchy as God and the Devil; and his Grand-child (when Duke of *Tork*) said, That Monarchy and Presbytery were inconsistent. I say, the Occasion was precious, because they knew that none of the Episcopal Clergy would abjure the Pretender, and therefore should have imbraced the Opportunity, both unanimously and thankfully, convincing the World, That there is no
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may be for me.) this is beside the affected Popularity and Applause which they might, and did expect from the blinded, ignorant Vulgar, and by which their Reputation would be much recovered amongst them, which before was almost sunk in the Eyes of many that knew them. But this mercenary Motive prevailed but amongst a few of them, who also knew very well that Queen Anne had no Heart-Inclination to execute the Sanction against them, on that Head; but yet there were a Set of godly zealous Men amongst them, who (out of meer Conscience) were both against that Oath and the Union, as bordering with a Breach of the solemn League and Covenant, which, yet, I could never see, (altho' I profess my self to be a covenanted Presbyterian Member of the Church of Scotland, and did appear for it, when called); For, *First*, We were only bound, (according to our Power) to reform *England*, and therefore, *ultra posse, non datur esse*, and it is very fair that we have got our own Vineyard kept, and thereby given a Testimony of our Constancy and Adherence, which is all we are capable of at present. Moreover, *England* never took that Covenant, as we did, who did bind our selves to a particular Model of Church Government, *viz.* Presbytery; whereas they swore but indefinitely, *viz.* to reform according to the best reformed Churches, which they now call Episcopal, and which they do defend by many strong (I do not say unanswerable) Arguments; and one would think that if Episcopacy were tolerable in any Church in the World, it were necessary in *England*, 1st, Because the Bishops themselves, are (ordinarily) the most learned and godly of all that Church, and some of them have suffered Martyrdom for their Religion. 2^{dly}, They are often related both to Nobility, and the best of the Gentry of the Nation, whereby there Interest is strongly supported therein. 3^{dly}, They are Privileged to sit in Parliament, by which they are capable to ward off any Design or Overture against the Protestant Interest; therefore their Church is called the *Bulwark of the Protestant Religion*; so that they having much to say for themselves, it is little Wonder

der they pretend to sole Ordination, and sole Jurisdiction and Lordship over their Brethren, contrar to *Matthew xxiii. 7, 8, 9, 10, 11, 12*, and the rest of that Chapter; Notwithstanding of all which, I humbly differ from them. And 1st, Because there was nothing in that Covenant, which was not (antecedently) obligatory, from the Word of God, especially as to the Church Government; for certainly the Example of our Saviour (towards his Disciples) in establishing a Parity amongst them, should be a Standard and Rule (for ever) to all Churches on Earth; for when they were seeking a Preference amongst themselves, he positively prohibited the same, (as looking like the worldly Preheminence, affected by the Children thereof) which should not be amongst them: And my Reason for it, is, that seeing Teaching and Baptizing, was all that our Saviour gave his Apostles, in Commission to exercise, (*as that which was to continue in the Church to the End of the World;*) and seeing every lawfully ordained Minister have these in Power and Office, why should there be a Lordship or Preference, amongst such equally constituted Brethren, contrar to their Lord-Constituent's Precept and Order; there can be nothing in it, but Pride and Covetousness; and therefore, they may have the Gift of Knowledge, but the Grace of Love cannot be expected; especially in *Scotland*, where they sin both against Light and Vows. This being my private Opinion and Argument for *Presbytery*, which altho agreeable to Scripture, yet is but little said, of and concerning the Subject; therefore I will here set down the Dictates and Opinion of another worthy Author, who hath treated thereupon both soundly and at large, which is as followeth.

I. The Light of Reason, and the Nature of all humane Societies, prove, that there ought to be a Government in the Church.

II. As *Moses* was faithful, as a Servant in the House of God, in appointing a Government over the *Jewish* Church, according to the Patern shewed him; so *CHRIST*, as a Son, was no less faithful over his own [House, *Heb. iii. 5, 6.* in appointing a particu-

particular Form of Government therein. He hath *set* some in the Church. *1st*, Apostles. *2dly*, Prophets. *3dly*, Teachers, — Helps, Governments. — *1 Cor.* xii. 28. Whoever be understood by these Governments, yet 'tis plain, that God hath *set* them in the Church. The Keyes of the Kingdom of Heaven are given to Church Officers, as Stewards in an House, to open and shut, to admit and exclude, *Matth.* xvi. 19. And a Power or Authority was given by the Lord CHRIST, the only King and Head of his Church, to the Apostles, for Edification, as the End of Church Government, *2 Cor.* x. 8. Rulers are mentioned in Scripture, and such as watch for Souls, *Heb.* xiii. 7, 17. *1 Thess.* v. 12. And Rules are given them for the right Management of their Trust. It is therefore evident. *1st*, That CHRIST hath established a particular Form of Government, in his Church. *2dly*, That it is not left to the Will of civil Magistrates, to set up in the Church, what Government they please. For tho' the Magistrate as a nursing Father, *Isa.* lx. 10, 16. And as the Minister of God for Good, *Rom.* xiii. 4. Is to protect, defend and maintain the Church, and to take Care, that all Things be done in the House of the God of Heaven, according to Scripture Pattern, as the godly Kings of old did in a civil Way; yet the proper, spiritual, internal and formal Power of Church Government, is not given to the Magistrate, even tho' a Christian; neither is he any where reckoned among Church Officers, to whom the Keyes of Doctrine and Discipline are entrusted. Nor did the Church of CHRIST want its Government, and the Exercise thereof in all its Parts, before the Magistrate became Christian, which was not till about three Hundred Years after CHRIST.

III. This Government in the Church is committed by Christ to his own Officers and Rulers, which he hath *set* in the Church, *1 Cor.* xii. 28. And God hath *set* some, &c. *Eph.* iv. 11. He gave some Apostles—These extraordinary Office-Bearers Apostles, Prophets, Evangelists being ceased, the Government and Exercise thereof remains in Pastors and Teachers, the ordinary stand-

standing Officers, who must continue till their End be attained, till the perfecting of the Body of Christ, that is, till Time shall be no more. These are they who are exhorted to take heed to the Flock, over which the Holy Ghost hath made them Overseers, *Acts* xx. 28. They are called Stewards, *1 Cor.* iv. 1. Ambassadors, *2 Cor.* v. 20. Rulers over you in the Lord, *1 Thess.* v. 12. Their Qualifications are propos'd. *1 Tim.* iii. 2, — 8. *Tit.* i. 6, — 10. And they are not only to Preach the Word, and Administer the Sacraments, but to Ordain Ministers, *1 Tim.* iv. 14. and authoritatively to inflict Censures, *1 Cor.* v. 4. *1 Tim.* v. 20.

IV. The Lord Jesus hath committed both the Keyes of Doctrine and Discipline to all his Servants in the Ministry jointly and alike, That is, He hath equally entrusted them not only with dispensing Word and Sacraments, but with the Power also of Governing the Church: They are therefore to Act in Parity, or with equal Jurisdiction, and none to usurp Dominion, Prelacy, or Superiority of Power over others. Our Lord checks the Affectation of Lordship in his Ministers, *It shall not be so among you, Mat.* xx. 26. He delivers the Keyes to them all alike, *John* xx. 21, 23. And gives them their Commission alike, *Mat.* xxviii. 19, 20. and they are to feed the Flock, and not to be Lords over God's Heretage, but in all Humility, to be subject one to another, *1 Pet.* v. 2, — 5. The Fewer must be determined by the Greater Number. There must be a Subordination of Jurisdictions, but a Parity of Persons; and all Superiority of Power is contrary to Scripture: For, 1st. The Name Bishop or Overseer is common to all Christ's Ministers, *Phil.* i. 1. *Tit.* i. 5, — 7. 2^{dy}. The Office it self, even the whole Episcopal Power of Ruling and Governing, as well as of Preaching, is committed to the Elders of *Ephesus*, *Acts* xx. 17, — 28. Who are called to over-see and feed the Flock. 3^{dy}. Neither is there any different Commission given to Prelates in Scripture, nor are they mentioned in any Catalogue of Church Officers, which the Spi-

rit of God had not omitted, if any such had been set in the Church. 4^{thly}, The End of the Ministry, which is the Perfecting of the Saints, and the Edifying of the Body of Christ, *Eph. iv. 12.* Hath been and is attained without Bishops over Ministers, therefore there is no need of them. 5^{thly}, The Apostles, as also *Timothy* and *Titus*, were extraordinary Officers, and their Work, in so far as extraordinary, ceased with them. 6^{thly}, The Angels of the Churches; (beside that, many Things in the *Revelation* are to be taken mystically,) were not single Persons? For he of *Thyatira* is spoken to in the Plural, *Rev. ii. 24.* But unto You I say, and the rest in *Thyatira*.

V. That there were Ruling Elders distinct from these who laboured in the Word and Doctrine, *1 Tim. v. 17.* *Rom. xii. 6, 7, 8.* *1 Cor. xii. 28.* And Deacons appointed to help Ministers and Ruling Elders, in taking Care of the Poor, appears from *Acts vi.* To them, the Apostle directs, *Phil. i. 1.* and their Qualifications are set down, *1 Tim. iii. 8.*—14. From all which it is evident, That Presbyterian Government in the Church, and the Discipline thereof, are Christ's own Institution and Ordinance.

VI. The present Question about the Church's intrinsick Power, with Relation to the Meeting and Acting of her Judicatories, may be seen in what follows: 1st, The Magistrate may not only advise with Synods and General Assemblies, when they are met, but may, by his Authority, occasionally, and *pro re nata*, indict a General Assembly of the Church's Delegating and Nomination, *Act August 27. Sess. 23. Gen. Ass. 1647.* 2. The General Assembly of the Church of *Scotland* hath a lawful Privilege to meet once a Year at least, or oftner *pro re nata*; the Place and Time of their Meeting being signified to the Magistrate, *Act 114 Parl. 12. Ja. 6.* 3. The Church of *Scotland* (as every other Church of CHRIST) hath an Intrinsick Power, or an Inherent Right, to meet in a General Assembly, as often as the Necessity of the Church doth require, Time and Place being first signified to the Magistrate, in order to the obtaining of his Countenance and
Pro-

Protection: Which being denied, and the Exigence of the Church so requiring, it is their Duty to meet, tho' they should suffer for so doing. 4. The Meeting of the Assembly is not to be postponed or delayed by the Proclamation, or other Act of the Magistrate: They are to continue, when met, until such Affairs of the Church, as shall happen to come before them, be fully expedited; and their Adjournments *de die in diem*, during the Currency of an Assembly, is in their own Power and Ordering, (otherwise the Magistrate should have a Negative upon them:) As also the Indiction of a subsequent Assembly belongs to them, they in Duty acquainting the Magistrate therewith, if present, before their concluding the same. 5. Matters concluded by the Church, do carry their full Ecclesiastical Authority and Obligation upon all the Members of the Church, albeit they should want the Civil Sanction; And no Church Judicatory ought to be restricted in Matters Ecclesiastical to be handled by them.

There is one Thing I cannot comprehend in that High Church, that, seeing that Nation once made it a great Grievance (both to Church and State) to have Arch-Bishops, and Bishops, and all the rest of that Chierarchical Order in the Kingdom, and declared they would have it taken away as a heavy Burden, and that they would reform as near the Church of Scotland, and the best reformed Churches abroad as could be, (as the Preface to the Westminster Confession of Faith doth fully and clearly declare) and thereafter came to such a Degree of the same, that they solemnly and particularly abjured Prelacy with Popery in the solemn League; and altho' they were indefinite as to the Reformation, and solemn Engagement thereto; Yet to bring back and re-establish Prelacy again, without manifest Perjury upon the Nation and Church it self, is what I want to know, but I think the Bees must see to that, for it passes my *Pater-Noster*; I only *spero pro timore*, that the Breach of that so solemn Engagement being both voluntar and legal, and that by both the Representatives of Church and State, shall yet be enquired after by Almighty God; and not only

the Breach of it, but all the Blood-shed thereby, revenged on the Guilty, Ezek. xvii. 15. Shall he prosper? Shall he escape that doth such Things? Or shall he break the Covenant, and be delivered? To take back a divorced Woman was expressly forbidden in *Israel*; so is it with abjured Prelacy, who are all Jacobites, and thereby without the fear of God (*qua talis*) I will not meddle with the Grace of Election as to their Souls State, and if you say, that the Covenant was composed by a Party in present Power, who imposed the same on King and People against their Will; I say, if the Thing was antecedently obligatory by Scripture, no help for it, for after Vows to make inquiry is not good Divinity; remember the Covenant of the *Gibeonites*, (which altho' in its self unlawful) yet the Breach of it was punished in *David's* Days: And as to that adjected Clause (of being of the Communion of the Church of *England*) shall any think that either King *William* or King *George* thought themselves so depending on the said Church, because thereof, as to hold the Crown of them upon that Account, altho' for Conveniencies sake they would not separate so from them, or make a Rupture of the Peace of the Kingdom on that Head as not to communicate with them, seeing it might be lawful and necessary *pro loco & tempore*; But still so that the original and fundamental Right is from the legislative Power in the Parliament, the Representative of the whole Nation, and not from a Party which the Lords Spiritual (only are) having their Rise and Authority from a bare Act of Parliament 1661, when King *Charles* 2d was restored, (there not having been a Bishop left in *Britain* for 20 Years before that) and altho' the Stratagem used by General *Monk* to bring in that Parliament to the calling home of the King was, by his calling for the Solemn League and Covenant to see what Obligations the Nations ly under from it, where they found that they were obliged to maintain the King in his Adherence to the true Protestant Religion, which General *Monk* so improved, that he and that Parliament agreed to accomplish the same, which was immediatly done, and the King called Home:

But

But notwithstanding of the seasonable and convenient Instrumentality found in the said Covenant for that great Design, yet no sooner did the Parliament sit, but that same King *Charles 2d*, did declare that Covenant unlawful, and obliged all in publick Trust to take the said Declaration, and re-established abjured Prelacy, both in *England* and *Scotland*, and what Persecution arose against the Adherers to the said Covenant, (both in *Britain* and *Ireland*) will abide in Record to after Generations. There had been indeed a great Number of Sectaries in *Cromwel's* Time and Army, (who were also different from, and Breakers of the said Covenant) which was the principal Cause of General *Fairfax's* demitting, and *Cromwell's* succeeding to the Office, and through which he raised himself to that great Power of Protectorship, all whom he protected and encouraged in his Army, they all professing great Godliness under the Name of New Lights, but after a true Search and Scrutiny of their Principles, viz. *Antinomians, Arminians, Anabaptists, Socinians, Pelagians, Arians, Antisabatarians, Independents, Quakers, Libertines, Latitudinarians, Scepticks, Nullifideans, Fifth Monarchy-men*, and many others not named, as ill as some moderate *Papist*, and worse then some moderate *Episcopalian*, and who set out several Books, defending their Heresies, viz. *Mr. Goodwin, Salmarsh, J. Taylor, Town and Ayton*, and many more which *Mr. Rutherford* did sufficiently answer and refute: But the principal Thing to be observed from all these Things is, that when all their Arguments for their Principles are fully considered and weighed; it will be found, that in so far as they differ from, or are contral to the Doctrine, Worship, Discipline, and Government of the true covenanted Presbyterian Church of *Scotland*, and their Confession of Faith and Catechisms, in so far, and in these very individual Points, they tend to a Liberty to the Flesh, and this never missech, in so far as I ever heard or read of them; and so is it also with the Popish Doctrine and Episcopal Government, and the Hill-mens Separation from our said Church, whose Contendings and Sufferings, are still for more Spirituality in the Life and Con-

versation of her Members, which they know, (altho' it be not Meritorious) yet it's more acceptable to God than the other ; the one tending to glorify God, and the other but to please Man.

But the Thing yet more strange, is, to see godly Men so far differ in their Opinion and Judgment, as the Jurants and Non-Jurants do ; for I am truly of Opinion, That what Mr. *W—r*, faith in that little Pamphlet, (called, *Some Reasons humbly offered why the English Oath of Abjuration should not be imposed on the Subjects of North-Britain, especially Ministers of the Gospel there*) is sound, and most defendable by him, in his own received Opinion thereof ; and yet I doubt not, but these (who have other Thoughts of the Meaning, and especially of the Parliament's Design of that Oath to the Subjects of *Scotland*) could take it in Faith and Safety also ; considering they do not imagine that it was ever any further intended than Allegiance to the Protestant Successor, and abjuring the Popish Pretender, as the first Entail to the Crown (to the Family of *Hanover*) doth testify ; where there was not a Word of Limitations, either upon the King or Subject to the Church of *England*, therefore cannot be binding thereafter. And to speak truly and ingenuously in the Matter, no Person, nor Church, nor State can bind or oblige another to do that which is Evil ; to force them they may, but to oblige them by unlawful Authority, they cannot ; neither is the Person or Party free of Sin, who thus subjects themselves to unlawful Authority. For we know that it is better to obey God than Man ; and that we had better suffer as sin. The Officers of the Church have an authoritative Commission from Christ their Lord, to teach his Doctrine and Word to the People, and when this is slighted, or disobeyed, there is a double Guilt upon these Persons, to wit, both for disobeying what Christ commands, and likewise for despising the same when coming out of the Mouth of his sent Servants : But if at any Time these sent Servants shall add to, or diminish from, or alter, or innovate, or invert the Word and revealed Will of Christ, that Moment all their Hearers are loosed

from

from Subjection and Obedience thereto, because Evil hath no Authority, nor can Sin have any Warrant, therefore it is not in the Power of either King or Parliament, Church or General Assembly to alter, in the least, the Will of God in his Law, or the Mind of Christ in his Gospel; and from this Consideration and great Charity, (which thinketh no evil) Mr. C——*frs* and the rest of the Jurants proceeded their Clearness to take the said Oath. No Person should be so uncharitable either to the Parliament or Church of *England*, as to think that they would obtrude a Communion with their Church, upon any Member of the *North-British* Church, whom they knew had Presbyterian Government established by Law; and that it was not left in the Power of the Parliament to alter or innovate it, being one of the fundamental Articles of the Union, and which the King was solemnly engaged to defend to all her Members; so that it would have been *contradictio in adjecto*, to have imposed (upon a Presbyterian) Communion with an Episcopal Church, and therefore considering that that wise and worthy, rich and religious, happy and honourable People, used never to violate their publick Faith: It was but too much Fearfulness and want of Charity in them who declined the Oath, to imagine that there was any more designed than Allegiance to the true Protestant King, and an Abjuration of the Popish Pretender; from which Faith and Charity, towards the Integrity and Sincerity of the said *South-British* Nation, the best of both our Ministers and People took it without Fear, and I wish their Meaning and Design had been explained, and declared to all, (I mean of the Parliament) by which, all the rest of our Presbyterians had followed the same very Steps, without Reluctancy. An Instance of the *English* keeping the publick Faith, was evidenced in King *Charles II.* his first Parliament after his Restoration, where a Cess was laid on for paying the Arrears of *Cromwell's* Army, there was only once a seeming short-coming of a Promise made by the then Representatives of that Nation, which was, when the two Parliaments had agreed, That King *Charles*

I should stay at *Humbie* House, until he ratified the Articles agreed upon by the Parliaments of the two Nations, and that both their Armies should be disbanded, which the *Scots* acquiesced in, and accordingly received Payment of their Arrears, and did disband thereafter, which was the Rise of that groundless Aspersion cast upon them, of selling their King, whereas there was no such Thing; yet the *English* Army disbanded not: And it was thought to proceed from Duke *Hamilton's* Engagement, and his bringing in such a numerous Army into *England* for Relief of the King, but instead thereof, it occasioned both the King's Life and his to be taken: But that was done by a Sectarian Party, contrary to the *Presbyterians* Will, and not by the true Body of the People, as was discovered afterward. From all which, it were desirable, that the Parliament would be very plain and distinct, and likewise tender as to any Thing relative to *North-Britain*, because they knew very well that they are more than able to carry any Thing they please by their super-numerary Votes; so that *North-Britain* hath no Security that Way, except the Confidence they have in their Integrity and Constancy, as to any Thing they have engaged unto with them in that Union, making now one united Kingdom: For if any Thing did occur to the Prejudice of *North Britain*, the Representatives thereof could do no more, but protest against it, and dissent from any such Overtures, which (is hoped) shall never happen; so that live, and let live, called *meum & tuum*, is the best Policy and Neighbourhood in the Christian World, when each Nation shall wish the others thriving, without Envy or Jealousy, for if once Jealousy arise betwixt united Parties, that Union is half dissolved; and in my Opinion, the best Turn the Parliament could do to *North-Britain*, would be to cry down the Annualrents of Money to four per Cent. by which, that lazy and negligent Nation would be necessitated to employ a part of their Stocks upon trading and trafficking (as all thriving Nations do) and not let them ly dormant and dead, as it is at this Day, and by which they will reap the

Benefit

Benefit and Sweet of the Union by their Freedom in the *English* Plantations, and would have caus'd to be thankful to Providence, that ever such a beneficial Opportunity was brought to their Hand, which I wonder *North-Britain* doth not better consider and improve to their utmost Capacity: Should they not remember what Sir *George Byng* did, when the Pretender thought to have landed with the *French* Kings new gifted Sword about him, when he chased him out of our Coasts, where he designed to land: As also, when he did land with *Mar's* Party, all ready to put the Crown upon his Head, and then farwell Religion and Presbytery, Liberty and Property, and in come Popery and Slavery. What could *North-Britain* have done to prevent that, had not *South-Britain* (good old *England*) appeared and forced him away? Or what could we do still in such a Difficulty, if we had not the Assistance and Support of *South-Britain*? I desire not to express the worst of what I fear, but surely all the Taxes that shall affect *North-Britain* by vertue of the Union, are not to be once put in the Balance with these ruining Strokes and Providences, which that Union hath kept us free of; and I admire to see Persons so unmindful of it, and so unconcerned about it, and so unthankful for it: What is the Shadow to the Substance, or the Circumstance to the Essentials, or the Interest to the Stock? So is it here, Men ought to be thankful both to God and good Instruments for any Good they receive, *si ingratum dixeris, omnia dixeris*, it would be bad Luck if the Effects of the Union put us not in better Condition than we kept our selves in, these many Years by-gone, viz. since King *James VI.* went to be King of *England*, which proceeded all from Enemies within our selves. So different are Mens Opinions, (yea even good Men) that they will differ essentially as to a present Duty, (I do not say in an essential Point of Religion) so as one will Fast and give God Thanks, and another will not Fast and give God Thanks; so one will swear an Oath, and another will refuse to take that Oath, and both may be done in Faith, and accepted of God: When the Degrees of Know-

Knowledge is applied with Sincerity to the Glory of God, it's certainly acceptable; yet still so, as he that knoweth most, and hath the same Degrees of Sincerity, will be most accepted: There is the literal Signification, and the common Acceptation of a Word, or *stius curia*, and the ordinar or legal Import of the Terms, which (altho' a Man not acquainted with them) may stumble and start at their doubtful Shapes and Colours, as not being a Lawyer or Courtier; yet another (who knows their Original and last Design) would think nothing of them at all, but swallow the Kernel of obliging present Duty, and throw away the Shell of superfluous Additions: So was the Case betwixt Mr. W—— in refusing, and Mr. C—— in taking the Oath of Abjuration; and so is it with all their Followers, except By-ends prevail. Mr. Baxter saith, When I consider the great Measure of Pride, Self-conceitedness, Self-esteem, and even Worldly-mindedness, that is in the greatest part of Christians that ever I was acquainted with, (we of the Ministry not excepted) I wonder that God doth not afflict us more, and bring us down by foul Means, who will not be brought down by fair: And it is long since I feared a Stroke from the Hand of God upon this Church and Nation, upon that same very Account, all Men, Ministers and People, minding their own Things, and not the Things of Christ, except a few sincere Godly ones: The Generality and Formality of the Doctrine of too many, being such as no great Expectation of any converting Efficacy can be had from it, their Manner and Way being, to study as much Doctrine as will exhaust the Time appointed for it, and such Divinity as they please to choose, and when they come to deliver it, they seem to be no more concerned, (as to a fervency of Spirit, sympathizing with the Subject in Hand) than a Scholar telling over his Lesson to his Master, in *Ovid* or *Horace*, anent *Achillis* killing of *Hector* and *Troilus*, or *Paris* killing *Achillis*, is all on to him, as when he telleth of *Tobit* and his Dog also: And yet it is to be observed, that few of these young Teachers do decline to give their Sentiments upon the most mysterious

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may have the Knowledge of God or of Christ, that it doth not consist in the Excellency that is in God and Christ, as such, but in the Novelty of the Knowledge; and there he saith, that some Preachers make a gainful Trade of it by teaching others in which they delight: And because it is an Honour to know these Things, or be able to discourse of them; or at best they delight to know God (as I said before) out of the Delight in the Novelty and natural Elevation of the Understanding thereby: It is one thing to delight in knowing, and another in the Thing known; so that it is the same Kind of Delight that a Hypocrite hath in knowing God, and knowing other Things: I think Charity toward poor Mankind, is the likest to Grace of any Quality a Man can be indued with: And if it be wanting in a Minister, to wit, Liberality, Hospitality, and Charity to the Poor and Needy, you shall not persuade me that, that Man hath the true Charity in him spoken of in Rom. xiii. 13. 1 Jo. iv. 20, 21. *If a Man say he loves God and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he that loveth God loveth his Brother also.* Ja. ii. 15, 16. *If a Brother or Sister be naked and destitute of daily Food; and one of you say unto them, depart in Peace be ye warmed and filled; notwithstanding ye give them not these things that are needful to the Body; what doth it profit?* I would only ask one Question at them, (which if they can clear themselves in, their Consciences bearing them Witness in the Holy Ghost) If or not, they are as concerned in Heart to have the Gospel which they preach, as successful in the Hearts of their Congregntions and Hearers, as they are to gather up their own Teinds and Stipends? Or if they have bestowed as much Pains and Diligence, to make their Labours effectual unto the Reformation of the Life and Conversion of their Flock and Charge, as they are to manage and improve, what they are outwardly Gainers, and gets Incomes of thereby: Moreover I doubt not but according as a Man is in his Closet, (as to his own Souls concernment)

ment) so will he be in the Pulpit, as to the Souls of the People, whether fervent or formal, and so will he readily and ordinarily influence all his Hearers, there being commonly a Sympathy betwixt him and them: We say, that we do not like a Maiden Mid-wife, because of her want of Experience in her self, neither can it be expected that a Teacher, who is unacquaint with the Work of the Spirit of God in his own Soul, can be very edifying by any Thing he can speak to his Congregation upon that Head: And for Ministers, to make a Trade of Life, in preaching general Divinity (altho' it be sound and unsensurable) to their Congregations, without mixing it (seasonably) with Marks of saving Grace, and some Questions anent their Experiences of the Presence, or Absence of the Spirit of God in their Souls, together with some Cases of Conscience, proponed and illustrated to them: And likewise some Tryals of the Efficacy of the Gospel, so long preached to them, *viz.* Whether it hath brought down, their Love to, and Estimation of the World, and all creature Enjoyments, and hath heightned the Love of God, and of Christ, and Things Spiritual to be enjoyed in the Life to come? I say, that a Minister's Doctrine wanting these necessary, edifying Circumstances, (or rather Essentials) being the Vitals of the Gospel and Religion, and the necessary and inseparable Concomitants and Fruits of a justifying Faith,) is like the Administration of an unjust Steward, who lets the Servants in the Family see abundance of Meat and Drink (which should be divided unto them) but behold they never Taste it, like that Lord in *Samaria* on whom the King leaned, who saw the Plenty, but never tasted thereof: These are such as Mr. *Durham* instanceth, and deserve not the Name of Gospel Ministers, but Time-servers and Hirelings, for filthy Lucres sake, who love the Fleece better than the Flock: But I hope, (at least I wish) there may be but few of these in the Church of *Scotland*, or any where else; yet I fear there be some (yea too many) even in the Church of *Scotland* at this very Day: But God be thanked, there are others, as fervent and zealous,

and Diligent as ever was in this Church, or any other ; and I hope (they are or shall be) more in Number also, as the great blessing of God to his People : But the other puts me in Mind of that Generation that succeeded *Joshua*, who had not seen the Wars of *Canaan*, and as little retained they of the Fear of God, but went aside with the People of the Land to Idolatry, and therefore were punished by the Lord, they have also crept into other Mens Labours, who suffered both in Person and Purse, and it cost some both Life and Fortune, before Presbyterian Government was established in this Church, whereas they are made Fat with the Sacrifices of *Israel*, and instead of Christian Diligence in their Office, and Thankfulness to God, and Discretion towards Men, they Kick and becomes Vain, their chief Design being to make a Fortune in the World come of the Peoples Souls what will, which both God and their own Consciences are privy to. But this is another long Digression,

Some are of Opinion, that the Spirit acteth differently according to the different Subjects in which it is infused, comparing it to the different Sounds that Instruments of Musick have, *viz.* The Pipe, the Flagelet, the Flute, Trumpet, who have all different Sounds, yet they are acted by the same Breath of the Man, and why may it not be supposed here, when God said, *Let us make Man after our own Image, and let him have Dominion over all Things in the Earth* : That his Body upon receiving of Life should be capable of all these Things which you attribute to the Excellency of the Soul (as the Author thereof) *viz.* Rationality, Immortality, Understanding, Affections, and Will, and the Knowledge and Service of God : So as, altho' the Spirit enlivens the Body, and puts its Capacity of acting in Exercise, yet I doubt if it addeth any Degree to its Capacity, which was not in it before by the Hand of the Creator, and only wanted to be quickened ; Yea I suppose, altho' ye should take the Spirit of a Man, and infuse in a Beast, it could not exercise Reason therein, because there is not an Organ in that Body that can receive any Thing but Sense, and the Rea-

Reason why the Spirit of Man goeth upward, (when the Spirit of the Beast goeth downward) is, because of its personal Union with a Body made after the Image of God, and thereby capable to know, to serve, and to enjoy God, which the rest of the Animals are not capable of, wherefore he is called *ΑΝΘΡΩΠΟΣ* i. e. *ΑΝΑ ΤΡΕΦΩΝ ΟΠΑ* i. e. *sursum vertens vultum*, whereas the Beasts are turned *deorsum*, I hope none will say that God creates and infuseth a Soul in Man, after the Body has received Life, and that Life even by the Course of Nature, (as the Scripture often have it) *according to the Time of Life she shall have a Son*. If you'll make that good, then I shall let you make of the Soul what you please, and all the great Things that a Parcel of curious Divines talk of it, (far beyond what the Scripture ever said) but if not, you must even let it come in the ordinary and fore-ordained Course of Nature, predetermined by God the Creator, who can make one Spirit mortal, and another immortal, as he can do also the Body at the Resurrection, otherwise we were *Sadduces*, for with God nothing is impossible; and therefore I still admire Mens Thoughts of the Way of the Lord, (so clearly manifested in his Word) as to think it impossible for God to make the Body mortal, and the Soul immortal, altho' united in the same Person; and yet to believe that that same corrupt mortal Body shall become immortal at the Resurrection, by the same Power and Will of God, is Faith or Divinity which I cannot reconcile; there are also particular Parts of the Body, in which the Senses and Faculties are said to lodge, which (if offended) the Soul or Spirit can act no more in; as the Head (where the Judgment and Memory are said to lodge) if a Man get a Stroke on it, he may lose the Exercise of both, all his Days, and yet his Life, or Spirit, or Soul, remain in him, and so it is with the Organs, in which the five Senses lies; so that a Man may be dumb, deaf, blind, paralitick, and senseless in his Smelling, and yet retain his Life, but the Spirit cannot act in any of these, because the Organs are failed: We see what a Sympathy the Spirit and the Body have one with the other, and looks very like

like my former Assertion, *viz.* if the Body loseth its Capacity in any Member of it, the Spirit cannot make up that Loss. We see also the Sympathy betwixt them after the Birth, how that the Spirit and Body grow in their Senses and Faculties, and in the Exercise of both these, by Degrees, (the one not being capable to go before the other) which certainly confirmeth my Opinion, to wit, that both cometh by ordinary Generation and Procreation as other Animals, altho' the one excel the other in Quality ; for if the Spirit and Soul were created, and then infused, it would make the Subject (in which it entered) immediately perfect, and holy also, as it did to *Adam*, I spoke of the ridiculousness of this already, and the Absurdities that would follow upon it, especially it being so grossly against Scripture, and the Imputation of original Sin to *Adam's* Posterity, and contrair to our *Confession of Faith and Catechisms*, yea and to Sense and Reason, and the ordinary Course of Nature to all living Creatures, as if God could not make an immortal Soul to have its Being by ordinary Generation, as well as if he had created it. What is that Argument for, but a limiting of Omnipotency ? Remember what *Mr. Owen* saith of such curious high flown Schoolmen, that they rather lead Men into Darkness, than discover any thing solidly, when they tell the Visions of their own Head, and cannot make it good either from Scripture or Reason, but would have Men to be implicate to their Opinion ; for certainly, what is created doth not come by ordinary Generation, (since *Adam's* Days) and therefore cannot be subject to *Adam's* Sin ; and no Body will impute unrighteousness to God, to charge *Adam's* Posterity with his Sin, except they had derived their Being from him, and therefore the asserting or believing, that the Soul of Man is created since *Adam's* Days, is as ridiculous as to deny the Light of the Sun at the twelfth Hour of the Day : For Soul and Body makes up but one Person, and compleats but the Nature of Man thereby, which *Adam* consisted of in his procreating his Posterity ; and shall any Man be so ridiculous, as to imagine that *Adam* was not capable to procreate such a Person as he was himself, and all his Posterity were capable likewise to do the like, without

without a new creating Power, or that God would make his Promises unto, and Covenants with a Part of humane Nature, (and that, the meanest and degenerate Part, *viz.* the Body) and yet be necessitate to create a Spirit to it. I do declare, that of all the Heresies and Errors of Mankind it is the most ridiculous, being against common Sense, the right of Reason and order of Nature, and the Scripture it self; being also against the Covenant of Works, the Covenant of Grace, the Promises of God to the Seed of the Woman, and to *Abraham, Isaac, and Jacob*, and the whole Counsel and Will of God, predeterminate and revealed in Scripture, concerning the Creation of Man by God, and his Fall by Sin, and his Redemption by Grace, thro' Faith in Jesus Christ, the Seed of the Woman, and second *Adam*, and Son of God; for in our civil Law, if a Man succeed to another's Moveables, he pays his moveable Debts; and if he succeed to his Heritage, he pays his heretable Debts; and if he succeed to both heretable and moveable, he must pay the Debts of the Subject he succeeds to, and no more, *pari ratione*; if I have but my Body from *Adam*, then that Body only is subject to his Sin; but my Soul goeth free, (being created, and coming holy from God, as you say;) but it would be as good Sense and Reason, and much better Scripture, to acknowledge, that we have both Soul and Body from our Parents, like other Animals; for you will not deny, that the Spirit is as active in the Procreation, as the Body; neither will ye assert, that a Body can procreate another, without the Assistance of the Spirit, no more than the Spirit can do without the Body; and this being granted, (which is undeniable) and likewise that both Body and Spirit makes up but one Person, and this but the whole Nature of Man perfected, thro' the said Union, undoubtedly you must be convinced, that the Soul or Spirit of Man comes, *ex tra-*
duce parentum, as the Body: So that I need say no more upon that Subject. *Lastly*, I must profess, declare and assert, that altho' there have been Heresies of greater Ungodliness, and more blasphemous, because of the Object they related to, and spoke against such as *Papists, Arians, and Socinians* are; yet I do believe,
that

that their Commentare and declared Sense of their Meaning, (as to these Principles of theirs) are not so repugnant to rational Sense, the Light of Nature, and the inherent Power and Order thereof, established by the God and Creator of the same, and likewise his revealed Will in his Word thereanent, as this ridiculous, absurd, inconsistent, self-repugnant, monstrous Opinion, of the Soul of Man's being created after *Adam's* Days is, the Hatred thereof (to speak no more of it) is spoken to above; and I wish that our reverend Divines would take it to their Consideration, and give a well advised Judgment thereanent, not despising the Light of Truth, because of the Unworthiness of the Instrument, (for the Lord sends by the Hand of whom he will) and if God get Glory, and his People Edification, I shall have all that I designed thereby: But if thou, (Reader) be still obstinate and obdurate, and continue under willful Ignorance, after so much clear Light, and thou may be like *Aristotle's* Ass, who denied all her Master could say, but could prove Nothing: I charge thee that whatever Argument thou shall offer to the contrar of what is here asserted, that thou document the same with as much natural Sense, human Reason and Light of Scriptures otherwise (*carveat temptor*)

Cum tua non edas, carpis mea carmina leli,

Carpere vel noli nostra, vel ede tua.

But if any Man will enlarge upon this, and improve it, (by Way of a second Edition) whereof there is both Occasion and Necessity, it being both imperfect and disorderly, partly by the Author's fault, and partly by the Printers placing it wrong in dividing the same Subject into two or three Places of the Pamphlet, I shall be obliged by it greatly, but still let him keep the Foundation entire, least the Words of the Men of *Judah* be fierier than the Words of the Men of *Israel*.

Non qui patitur, sed qui facit contumeliam miser est,

Sed malim esse probus quam haberi.

Soli Deo Gloria.

F I N I S.